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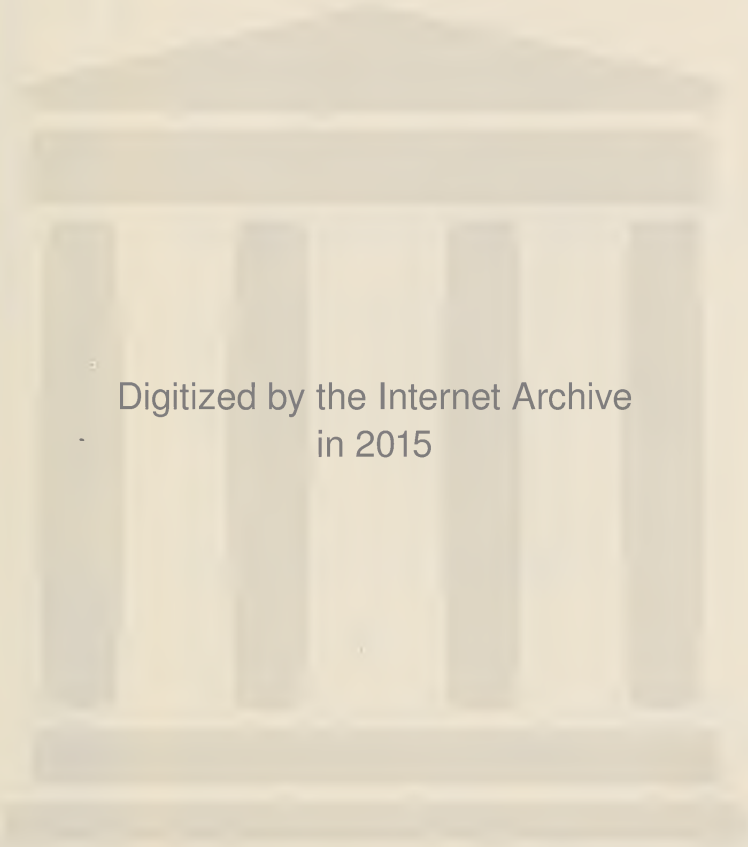
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THE

MISSIONARY HERALD.

VOL. XCIV. — AUGUST, 1898. — NO. VIII.

August 31.

WE remind our friends that the fiscal year of the Board closes August 31, and it is deemed very important that all contributions be sent promptly to our treasurer, Frank H. Wiggin, before that date. The month of August last year was the most notable in the history of the Board in its receipts. Can it not be made as memorable this year? The necessity is as urgent and the claims upon the Board as exacting as then.

The Annual Meeting.

BY referring to the last page of the cover of this number of the *Herald* the readers will find notice of the next Annual Meeting to be held at Grand Rapids, Mich. A very hearty welcome is assured us from the friends in this city. The Park Congregational Church, in which the meetings will be held, is a centrally located and commodious structure. This meeting ought to be one of great interest, bringing in review the missionary outlook, especially in its relation to the Eastern world. Great interest will doubtless gather around the report of the Deputation to China and the report of the Committee of Fifteen, which was appointed to consider several questions regarding mission policy and support. We hope the Corporate Members and friends of the Board East and West will lay their plans early to attend this annual convention.

A Generous Contribution.

AN incident is reported to us by Miss Wilson, of our Micronesian Mission, concerning the native church on Kusaie. This native church of less than one hundred members, under the care of a native pastor, is located some ten miles from the mission premises, where are the training schools for the pupils from the Gilbert and Marshall Islands. But at one of the missionary meetings in the girls' school the topic was India, and a few members of the Kusaian church were present, and were deeply touched by the stories of starvation and suffering among our India missions. They asked if they might take the papers and pictures concerning the famine-stricken sufferers, to show them to their friends. Nothing more was heard from them until just before the sailing of the *Morning Star* for Honolulu, when several members of this Kusaian church appeared at the mission premises to say they had taken up a collection for India, to be sent through the American Board. They brought twenty dollars in money, and a package of tols (native cloth) which has since been sold for twenty dollars more. And so these Kusaians, self-moved, have sent this most generous contribution of forty dollars to meet the needs of the destitute on the other side of the globe. Forty years ago these people were naked savages. Surely missions to them have not been in vain.

New Quarters.

It is quite probable that before the next issue of the *Herald* the Board will be quartered in the new Congregational House. The new rooms will be in the rear of the seventh floor, looking out upon the old Granary Burying Ground and Tremont Street. The Woman's Board will be located upon the same floor, but in the front, facing Beacon Street. The Publishing and Purchasing Department, under Mr. Swett, will be located on the first floor, in the rear, and in the basement and sub-basement. By very satisfactory arrangements entered into with the Library Committee of the Congregational Association, the missionary library of the Board will be placed in the general library, located on the second floor. A common committee room is provided by the Association for the free use of the several societies. It would be well now for all correspondents to change our time-honored address from 1 Somerset Street to simply Congregational House.

Thanks to a Missionary.

The English government has directed that thanks be presented to our missionary at Ahmednagar, Rev. James Smith, for his services during the prevalence of the plague. These thanks were conveyed in view of statements in the "Plague Progress Report," made by government officials in the latter part of April. This report says: "The Rev. James Smith of the American Mission ceases his voluntary labors today, and the thanks of the civil authorities are due him for all he has undertaken and so satisfactorily executed. At the time when he volunteered his services the sanitation of the field encampments was in a neglected state, and he applied himself to its amelioration, and by his personal influence and vast knowledge of the inhabitants of the city induced them to improve it, and thereby, by his exertions, would seem to have warded off an attack of cholera which then appeared imminent. When the camps were cleaned up and existence therein rendered healthy, he devoted himself to the task of issuing the exemptions from detention which were granted to the inhabitants of the cleanest and best camps and dwellers in uninfected villages, and now, after granting 4,300 passes (covering roughly 20,000 persons), he finds that the necessity for his services has ended. His assistance to the Plague Administration of Nagar City has been invaluable, and his labors during the hottest weather cannot be allowed to be passed by unnoticed."

We are glad to report this action of the government in one case, and we are sure that many of our missionaries have rendered similar valuable services if not on so large a scale.

Generous Africans.

During the late revolution in Central Africa the Soudanese troops devastated the district of Toro, leaving the people so poor that they said "they had forgotten what the bleating of a goat was." Nevertheless, when these Toro Christians, in their deep poverty, heard that the people of Uganda after the mutiny had not funds enough to pay their native teachers, they made a collection and sent them provisions valued at $150. And these Toro Christians never heard of Christianity until four years ago!

Financial.

It is with greatest solicitude that we report the receipts for June and for the ten months of the fiscal year. They fall far below the actual necessities of the work. There is imperative need of $200,000 more before the year closes, August 31, in order to meet the estimated expenses.

The regular donations:

From the churches and individuals for the month of June amounted to	$40,450.02
The legacies amounted to	7,845.19
Total for June	$48,295.21
For ten months of the fiscal year the regular donations have amounted to	$323,805.23
The legacies have amounted to	135,595.37
Total for ten months	$459,400.60

Aside from the above there was received for the debt in June $1,063.00; and within the ten months, $24,856.98.

The receipts for special objects in June amounted to $2,442.62; and for the ten months, $22,856.95.

We remind again all who have the Lord's treasure in hand that the fiscal year closes August 31, though, following the custom, the books are kept open a few days to receive moneys from a distance designed for the year's receipts.

If each one of the readers of the *Herald* would make an offering of *one*, *three*, *five*, or *ten dollars* it would carry a blessing to every part of our work. This thought we present to the prayerful consideration of our friends. Please act upon it and pass it along to others. We have not received sufficient money to meet legitimate expenses. The money is with God's people. We pray that he may move upon all hearts, by his Spirit, to send an extra gift at once which shall cheer the hearts of all our workers and make us sharers with them in the toils and joys of the work. Everything is dependent now upon the action of the churches and friends in the next thirty days.

The Haskell Lectureship.

The President of the Chicago University and Dr. Fairbairn of Oxford have requested Rev. R. A. Hume, D.D., of Ahmednagar, India, to make the general arrangements for the lectures which Dr. Fairbairn is to deliver in India on the Haskell foundation. Our readers will remember that these lectures were delivered last year by Dr. Barrows and that Dr. Hume had charge of the arrangements then. He showed such efficiency and thoroughness in his management of this lecture course that it is the unanimous judgment of all interested that he is the best man obtainable for this year. This is only another illustration of the breadth of our missionary work.

Preaching Everywhere.

As one of the compensations for the breaking up of the homes and business of the native Christians because of the plague in India, Dr. Hume mentions the wider preaching of the gospel. The plague has almost emptied Ahmednagar city, nine out of twelve wards having been closed by the authorities. But it has happened as it did in the early church at Jerusalem when persecuted: "they that are scattered abroad went everywhere preaching the Word." The gospel was never so widely preached throughout that region as it has been in the past few months.

Mt. Silinda.

MANY of the readers of the *Herald* have followed with no little interest the beginning and continuance of the mission work in Mt. Silinda, East Africa. All such will be interested in a little glimpse of that far-off land in two cuts which are here presented. One represents a native village with a congregation gathered from the kraals listening to the preaching of God's word, the other a church and schoolhouse and church members, representing the first fruits of the gospel in that part of Africa.

No Hospitals.

AN English missionary in Persia, in speaking of mercy and love as the fruits of Christianity, describes the state of affairs in Persia, where there are no hospitals, no dispensaries, and no lunatic asylums. The treatment of insane people is thus described: "The poor lunatic is chained, his feet fastened in the stocks, is constantly beaten and half-starved, with the idea that if badly treated the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relative, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert and is never heard of again. There are no homes for the blind and crippled, and none for the incurable, in this land."

The North China College.

The same mail which brought the article from Rev. Mr. Kingman respecting the Commencement of the North China College, printed on another page, brought also a letter from Secretary Smith, who attended this Commencement, and he writes in warmest terms of praise of the institution. Dr. Smith attended the examination of twenty different classes, covering a wide range of subjects, and he was able, through interpreters, to follow the examinations, and was convinced that the teaching has been most thorough and the attainments of a high order. A scholarly air pervades the institution and marks every exercise. "I felt," he writes, "as if I were in Williston Seminary or Oberlin College; certainly I should have found in neither place greater decorum and more alert minds, or happier results." Dr. Smith speaks of the college building, Williams Hall, as really a fine structure and the college well equipped in apparatus. He speaks also in terms of admiration of the musical training in the institution and of its furnishing a distinct element of culture in the college, and he adds: "Of this college the mission and the Board may well be proud. It is, in a high sense, the center of the religious and intellectual life of the mission; its influence is felt with benefit in every station and out-station where its graduates are preaching and teaching and pressing on the work of the mission. The Christian spirit pervades it from top to bottom, and constitutes the atmosphere in which all its work is done."

Caroline Islands.

The Board has had no little solicitude in regard to its work among the Caroline Islands. Notice has already been given of the difficulties which surround the case. After careful correspondence with the authorities at Washington and with others greatly interested in the matter, it has seemed inexpedient to send the "Morning Star" on its usual voyage. At the time of the writing of this paragraph there is every hope that supplies, and possibly reinforcements, may be sent down by a vessel flying another flag. This vessel is connected with a German society which does a regular trading business among the islands. Opportunity has been given in the past for our missionaries to render valuable service to the commander of this vessel, and the relations between the two are every way friendly.

Dr. Riggs and the Blind.

In the last issue of the *Herald* we gave a brief account of the work accomplished by the venerable Dr. Elias Riggs. Though eighty-eight years of age he still rejoices in opportunities of aiding in the revision of the Bible and other publications of the Western Turkey Mission. A later letter from Dr. Riggs describes another form of work in behalf of the poor blind people of Turkey. The simple characters for the blind have only a dozen different shapes, and these, clear and easily distinguished, represent the forty characters required. A straight line, *e.g.*, | — \ /, may represent four letters. A semi-circle, right or acute angle do like service for other letters. The blind are thus enabled to read in a short time and greatly rejoice in the portions of the Scriptures which have been given them. Dr. Riggs has recently prepared for print the Gospel of John for the blind, and at the time of his last letter was receiving the proof sheets for correction.

Evangelical Workers in Austria.

We are glad to give herewith a photo engraving of the pastors and delegates present at the Annual Conference of Evangelical Christian workers in Austria, with our present sole missionary in Austria in the center of the group. The Conference was held at Pilsen in May last, and was a meeting of great interest

and power. No one can look upon these faces without being impressed by the wonderful work being accomplished by our Board in Austria. Here is a fine body of men who are thoroughly engaged in labors for the spiritual elevation of people amid surrounding superstition and infidelity. We cannot

name all the persons in the group, but some of them are known here. The three sitting upon the ground, beginning at the reader's right, are Pastor M. Kovar, of the Tabor church, Mr. Skarda, an elder of the Prague church, and Pastor J. Kovar, who is now transferred to the Pilsen church. Those sitting in the next row are, at the right, Pastor Kostomlatsky, of Bystrei, Pastor Chorvat, whom the Home Missionary Society of America has repeatedly sought to secure for work in America, and Pastor Adlof, of Prague. In the center of the group is our missionary, Dr. A. W. Clark, and at his right, Rev. Mr. Giddings, delegate from the Congregational churches of England and Wales. The other two in the row are Pastor Wolf, of Budweiss, and Pastor Melachar, of Skalitz. Of those standing many are pastors and the others evangelists or elders. These representatives of living faith in Christ as understood by Congregationalists need the prayers and help of their more favored brethren in America. In sending the photograph from which the engraving is made the special request is, "Remember us at the Throne of Grace."

International Missionary Union.

The following brief report of the fifteenth Annual Meeting of the International Missionary Union has been handed to us by Rev. J. W. Baird of the European Turkey Mission: "The meeting was held at Clifton Springs, June 8–14. The arrangements were the best possible and the program excellent. The spiritual tone was deep and clear. Of 129 missionaries present more than one-half were ladies. They represented eighteen different missionary societies and eighteen different countries, China having the largest representation. Veterans and recruits united with those just home on furlough in exchanging views on practical questions connected with foreign missions, one of which was self-support on the part of native churches. The discussions were marked by the heartiest good feeling, and, though the speakers were from different societies, different lands, and from fields in different stages of development, their conclusions were remarkably similar. The loud call for more workers, the encouraging growth in almost all the fields, and the enthusiasm of the missionaries for their work made a deep impression on the large audiences that filled the tabernacle. The few words of farewell from each of those expecting soon to return to his field or to enter it for the first time closed this feast of souls. It was good to be there." This Missionary Union is composed of all missionaries of every denomination, whether in the active service or retired. It is, in a way, an annual festival for foreign missionaries, where they can with utmost freedom meet for the discussion of practical problems in missionary work. All reports from these gatherings give weight to Mr. Baird's remark as to their spiritual power.

The Bible in China.

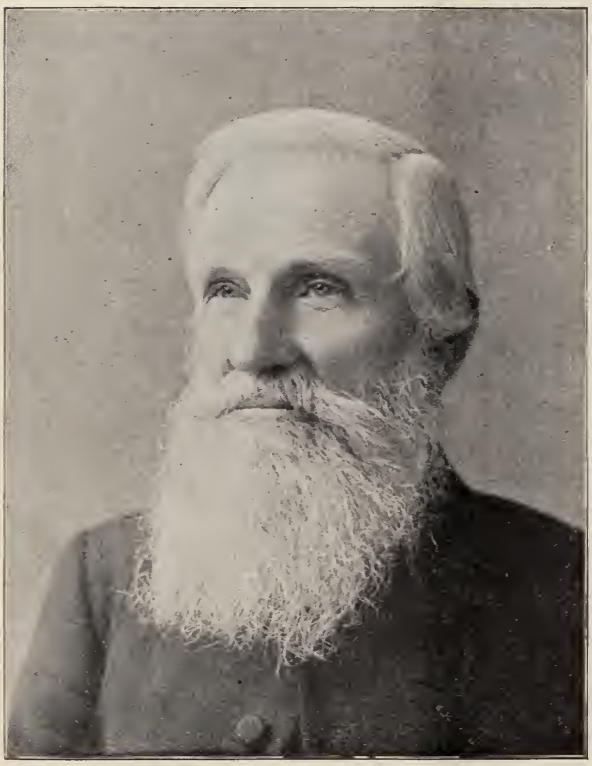
The British and Foreign Bible Society reports for the year prior to April 1 that it had distributed 4,387,152 copies, which is more than 180,000 beyond the circulation in any previous year. In China alone 567,012 copies of Scriptures and portions were sold, which is 200,000 more than during the previous year. The versions of eleven of the great languages of India and Ceylon are now undergoing careful revision.

SAMUEL BACON FAIRBANK, D.D.*

BY REV. ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA.

At the time of his death Rev. Samuel Bacon Fairbank, D.D., was, in length of service, the senior male Protestant missionary in India. One or two Baptist missionaries in Burmah, who are still on the lists, came out before him.

Dr. Fairbank was a lovable man, straightforward, sympathetic, cheery, capable, and most fond of nature. In private and in public, in religion and in everything, he showed himself and expressed himself with simple genuineness. His intense love for nature and for all things that live and grow was, perhaps, his most striking characteristic. This had influence on all his work. It made him a very careful observer and an exact speaker. It made him appreciative, hopeful, resourceful, and attractive. Everyone enjoyed his society because he had so much fresh and attractive information to give, and because he gave it with so much youthful delight. Eight days before his death he took a long walk in search of some small orchids. He had examined hundreds of trees in vain. At last he found the little treasures on a tree, and when he saw them the young-old man of seventy-five clapped his hands like a boy and called "Eureka." This fondness for nature gave him valuable materials for his religious work. His sermons always had some figures or analogies from the vegetable and animal life which were striking,



SAMUEL BACON FAIRBANK, D. D.

* Born in Stamford, Conn., Dec. 14, 1822; graduate of Illinois College, 1842, and Andover Theological Seminary, 1845; ordained in Jacksonville, Ill., in 1845; reached India Sept. 20, 1846; died suddenly of heat apoplexy at the village of Tungabhadra, May 31.

and which were not only remembered themselves, but also made the points illustrated by them stand out in memory. Probably Dr. Fairbank did more than any man of this generation to teach Indian farmers in his district wiser methods of agriculture. This not only did the people temporal good; it brought many into direct spiritual relations with Dr. Fairbank. In his district he was the chief spiritual authority for many Hindus, as well as for Christians.

In his earlier missionary days he was in charge of a mission press in Bombay. Forty years afterward Dosabhai Franji, C. S. I., an honored Parsi magistrate, said to a missionary, "I shall never forget Mr. Fairbank. When I was a young man I started a paper in Bombay and went to buy type from the American Mission Press. A Parsi, who pretended to be my friend, told me to buy a certain kind of type, and I invested about 2,000 rupees in buying what was suitable for printing books, but not for a newspaper. When I found I had been deceived, I supposed I was ruined, for I had invested all my capital in the venture. But I went and told all to Mr. Fairbank. He kindly tapped my shoulder and said, 'Never mind; send back the type. You need not pay for it.' No one but a Christian would have done that. I shall never forget Mr. Fairbank." And on the semi-centennial of Dr. Fairbank's landing this Parsi gentleman, with other friends, sent about 700 rupees to help build a memorial well in the town where he had spent most of his missionary life.

Dr. Fairbank was much interested in music, and he composed and translated many hymns in Marathi, and also prepared the first book of musical notation for western India.

The district, in part of the Ahmednagar field, which Dr. Fairbank worked for over thirty years has been the most fruitful missionary district in western India. He and his wife lived in a small village twenty-six miles from all Europeans and Americans. They had schools for boys and girls, preachers and colporters and medicines, and a Christian home, and sympathy and love for all who could come. The result has come in numerous churches, Christian communities, changed lives, and a general uplift all around.

When growing years made continuous work difficult he went to the hills in South India, whence he held himself ready to fill vacancies temporarily in any station. Here his regular mission work was preparing Sunday school notes in Marathi for all Christian workers in western India. He was always acceptable as a preacher, and was always willing to serve. His last sermon was at 5 P.M. on Sunday, at Sholapur, and in a little more than a day he had gone to higher service.

Dr. Fairbank leaves nine children, of whom four, Mrs. T. S. Smith, of Ceylon, Mrs. R. A. Hume, of India, and Revs. Henry and Edward Fairbank, of India are missionaries now in active service. One other daughter is now preparing for medical missionary work.

Every one who knew him was his interested friend. We know he has received the welcome, "Well done, good and faithful servant." We shall miss him here.

COMMENCEMENT IN NORTH CHINA COLLEGE, THROUGH THE EYES OF A NEW-COMER.

BY REV. HENRY KINGMAN, TUNG-CHO.

THIS Commencement of the North China College at Tung-cho was different enough from any of the well-remembered college Commencements at home, and yet in many respects strangely familiar. There was the broad campus, with willow trees waving in the hot wind, and students gathered here and there in clusters. But no gay parasols or muslin dresses to tell of the omnipresent "lady friends," nor band-stand, nor sound of strings. The friends who gathered for the public exercises of graduation, aside from the foreigner in his so-called "garb of civilization," were Chinese teachers, soberly dressed and slowly moving, with Christian converts from country and city, representing widely separated districts; some of them alumni of the college or seminary, others obviously of the local peasantry, with features burned brick-red, and wearing always a look of fixed astonishment at the strange scenes before them. The conventional adjuncts of a Commencement were largely present. The nervous essayist in his best raiment, the irrepressible lower-class men, the glee club, the college chapel with its palms and potted plants and heavy fragrance of flowers, the crowded audience, patiently enduring the many speeches, and the crowning solemnity of the delivery of the diplomas. None of these were lacking, and yet the whole effect of the exercises was unexpected and surprising.

At the North China College the closing exercises of the year continue for four days. The first two are given to public examinations in the whole range of college and academic studies,— that is, the whole range needed for a liberal education in the far East. No foreign languages are in evidence, but in their place is a multiplicity of classes in Chinese literature, covering not only the ancient classics, but a considerable field outside. Both Western and Chinese history were well represented. The science classes, in number and variety, were much what they would be in Western lands, a well-equipped laboratory and physical science department, with fairly stocked cabinets, furnishing the necessary apparatus for illustration and experiment. Mathematics, the crux of the Chinese intellect, had climbed up painfully as high as spherical trigonometry, but the examinations in the higher branches were unexpectedly creditable. The usual studies of the senior year were represented this term by political economy and moral philosophy, in which, though most interesting, one could detect something of the same national lack of a close logical faculty that makes of mathematics a thorny but much-needed road. In addition to the above, Biblical studies formed a conspicuous feature. They reached from Adam to St. Paul, and were carried to a pitch of thoroughness unapproached, so far as we have observed, in Western lands. The whole impression of the two days was one of the unlooked-for fullness of the curriculum, and of the solidity of the education, literary, Biblical, and scientific, which it was made to furnish.

The graduating exercises of the academy and college followed on the

third and fourth days. In the essays and speeches of the students a notable feature was the evidence furnished of an earnest and enlightened patriotism on the part of the young men. An entire absence of this feeling is generally credited to the Chinese, and for the most part justly. But it is a significant fact that among the students of the college the growth of a sentiment of patriotism goes always hand in hand with their development in intelligence and character. The themes discussed this year were chiefly those connected with the awakening or the preservation of the empire. Such topics as the following clearly indicate what subjects are uppermost in their minds: "Scientific Education as a Means of Developing the Nation;" "Methods of Awakening China;" "The Beginnings of China's Treaty Relations with the Great Powers;" "How Can China Maintain Peace with Western Nations?" "The Advantages and Disadvantages of a Partition of the Empire;" "Strength through Adversity."

One item of special interest which annually recurs in the academy program was a sort of farce, in which, this year, extravagantly costumed students represented the earth, air, fire, rain, the sea, gravity, plant life, animal life, etc. The Earth sat as judge, each candidate in turn presenting his claim to be considered the most useful factor in the terrestrial economy. Air ultimately received the prize — "a pagoda of yellow gold" — which, after the removal of several gorgeous coverings, revealed a pyramidal cake of corn-meal, to the amusement of the entire assembly. The performance was of interest, as showing the unsuspected delight of the Chinese in pure fun, and their ability to create and enter into the same sort of light comedy that appeals to the less stolid Occidental.

A crowning feature of the exercises was the music. Not only were the part-songs and anthems of the glee club excellent, but a special choir of fifty voices sang the Hallelujah Chorus from the "Messiah" with such spirit and feeling as to thrill any listening Westerner through and through with the old familiar fervor of delight. To every new-comer this is no less than a revelation — a revelation of æsthetic capacities on the part of these so-called dull natures wholly unbelieved, and, but for some such thing as this, unbelievable. Their keen relish of the music and their appreciation of the harmony were unmistakable. Some at home will more readily believe that the spiritual nature of the lads may become as responsive and susceptible as their own, when they have seen how, out of these heathen peasant lives, such an æsthetic sense may be developed in a generation, like a white lily springing from the mire.

After all, the fact of greatest interest in these days was this: that these nine young men of the graduating class, representing perhaps the highest culture now obtainable in China, are without exception dedicated to the service of the Church. No call has yet arisen here for furnishing an inferior training for the ministers of God, and the highest education for the ministers of trade and commerce and civil life; but the best culture is still provided for the highest form of service. It is the pride and the honorable estate of the North China College that all its educational labor is still directed unreservedly to the maintenance of this high ideal.

Triennial Statement Made by the American Board to the National Congregational Council, Portland, Oregon, July 11, 1898.

PRESENTED BY REV. E. E. STRONG, D.D.

In this report by the American Board to the National Council of Congregational Churches there is no occasion to repeat what has been said on previous similar occasions concerning the organization of the Board and its methods of work. There have been no changes in these respects within the past three years, and so far as is known no radical changes are contemplated. Allusion should be made to the fact that within the period under review two separate deputations have been sent to visit the missions, one to Japan and the other to China, the latter having not as yet returned to make its report. Deputations have indeed been sent in former years, yet seldom, and a new and stronger impression as to their value both to the missions and the administration, as well as to the churches at home, has led to their more frequent employment of late. It is believed that it would be wise economy to send them, even were all the cost borne by the Board's treasury, though happily, in both the recent cases, all save a small portion of expenditure has been met from outside sources.

Since there is no occasion to dwell upon matters of administration, the present statement will have reference to the work of the Board abroad during the triennium and to the support given by the churches at home. Our churches assembled in National Council may most properly ask from those intrusted with the supervision of their foreign missionary enterprise a survey of the work of the three years since the last meeting of the Council. This period has been most eventful on the foreign field. It is not too much to say that no similar period has witnessed such trials or such victories.

Turkey.

At the time of our last triennial report the storm of persecution and massacre which struck the missions in Turkey was raging in fury. It seemed for a while as if our missionaries in that land must either flee or lose their lives, and that the people for whom they labored would all perish. Churches were burned, and multitudes bowed their heads in death rather than deny their Lord. In all that baptism of blood no American missionary lost his life. The shield of the Almighty was round about them. Though hampered in many ways, they have kept at their work, cheering the desolate, distributing relief to the famine-stricken, ministering to orphans, preaching the gospel of love and redemption to multitudes whom previously they were wholly unable to reach; so that again is repeated the miracle of the bush all aflame yet unconsumed, and today we are able to report that the evangelical work in Turkey has a most hopeful outlook. The old Gregorian church has been shaken to its foundations and has learned a lesson that nothing but disaster could teach. In many of its pulpits evangelical preachers are now welcome. Protestants and Gregorians have met together, often in immense congregations. In the fires of persecution animosities have melted away. Our mission schools have been crowded beyond all precedent, and the missionaries were never more hopeful than now of seeing,

what they have always labored for, an evangelical reformation within the Gregorian church.

Africa.

Our three missions in Africa are laboring successfully, the two newer ones laying good foundations, while the older one, that in Natal, has of late received a special baptism of the Holy Spirit, showing that the heart of the African is like that of the Caucasian, and that the gospel to him also is the power of God unto salvation. In this revival among the Zulus there were the same sense of sin and of need, and the same joy in redemption, that mark revivals in a Christian country.

India and Ceylon.

India is the field in which American Christians began work in pagan lands. None of the eighty-six years since Newell and Nott reached Hindustan have witnessed such progress as have the last three — and this despite famine and plague of unprecedented severity. These disasters have served to break down yet further the walls of caste and prejudice, have shown the folly of idolatry, and have furnished practical lessons of Christian truth and charity. Scattered by the pestilence, the Christians, marvelously protected from the disease, have gone everywhere, preaching the Word. Never have there been so many willing listeners; never so many converts. In the Marathi Mission the number received to the churches last year was three and one-half times greater than in any previous year of their history. One thousand persons were added on confession in the two Indian Missions. There are the most convincing signs that the temper of the Hindus toward Christianity is changing. The bitter hostility is giving way to respect, and ears and hearts are open that only of late could be reached. Witness that remarkable gift by wealthy Hindus in Madura — one of them a priest of a pagan temple — of a hospital, the whole fine building being given by them to our mission with the full understanding that it is to be a Christian hospital, with daily preaching of the gospel. Communities are ready to abandon their idols and come under Christian instruction. Apparently the only limit to the harvest that might be gathered from these fields of India is the limited number of laborers. There are within these fields, under the direct and sole care of our Board, about six and one-half million souls, a number equal to nearly one-tenth of the total population of the United States. What are our thirty-three ordained missionaries among so many?

China.

Within the three years under review a crisis has come in the Chinese Empire. She has been beaten in war by a nation she affected to despise. She has been so humiliated that it seems incredible that any of her former self-conceit should survive. Her moral as well as her military weakness has been exposed to the world. Never has there been such a demonstration of the futility of bare ethical teachings — of a system of morals, however excellent, without religious sanctions. Confucian ethics have left China corrupt and decadent, and over their prey the eagles are now gathering. Should the empire disintegrate, her three hundred and fifty million people will still remain to be evangelized. Recent years have shown that the barriers are already yielding and that the Chinaman has capacities, heretofore unrecognized, which will make him not only a glad recipient but a fervent preacher of the gospel. Never were the missionaries

in the Celestial Empire so hopeful as today. Our Foochow Mission increased its church membership in 1896 nearly fifty per cent, and the past year was one of equal blessing. Similar though not such striking growth has appeared in our other missions within the empire. But perhaps the most hopeful feature is seen in the development of the native churches, in their struggles toward self-support, and in the intellectual and spiritual vigor with which the Christians are entering upon aggressive Christian work. As a result, inquirers are increasing in unwonted numbers. The Deputation sent by the Board to examine its work in China will soon make its report, and we need not be surprised if it assures us that the great missionary opportunity of today is in China.

Japan.

We can but glance at Japan, of which, perhaps, much should be said in order to give a well-balanced statement. Within the triennium there has been a wave of nationalism and rationalism which threatened for a while to overturn the hopeful work of previous years. In the storm several prominent men and a few churches slipped from their evangelical moorings, but the storm has passed and the sea is becoming smooth again. The most notable fact of today is the avalanche of condemnation with which the churches of Japan, as well as individuals and the public press, are visiting the custodians of the Doshisha for their breach of trust in swerving that institution from its Christian foundation. While deploring the defection of a few, there is the greatest cheer to be found in the present attitude of the great body of professed Christians. They are eager and alert; independent but sound at heart. They have learned lessons from recent experiences which will be helpful for the future. Let them not be distrusted. It is no time now to leave Japan. Only one-tenth of one per cent of its population are Christians. That enterprising nation, which with one bound has leaped into high rank among the nations of the earth, is open as never before to our Christian efforts.

Papal Lands.

The work of the American Board in Papal Lands is not less hopeful than elsewhere. The Free Churches of Bohemia, with but a single American missionary on the ground, have received annually not far from one hundred persons to membership, and they are throwing a bright light over a dark land. They are sending also their members to aid in the evangelization of their countrymen who have emigrated to America. Of the value and thoroughness of our evangelical work in Spain there is striking evidence in two facts: first, that, though obliged by the outbreak of war with the United States to transfer its principal school from San Sebastian across the border into France, yet parents and scholars alike consented to the transfer, that the good work be not interrupted; and, second, that the labors of native pastors, evangelists, and teachers in Spain itself are continuing as usual. The opening for the gospel within that kingdom may soon be far brighter than it has ever been. And on our southern border, in Mexico, there is abundant ground for cheer. Superstition and bigotry are yielding as the light of the gospel breaks in upon the prevailing darkness.

In the Island World, amid some reverses, there have been many marvel-

ous victories for the gospel. The latest report shows that 906 were added to the churches of Micronesia last year, while during the previous year the number was over 1,000. And this is not simply a growth in numbers, but it marks a sure progress in civilization and in all that makes for the temporal and eternal salvation of a people. Just now there is some perplexity as to the conduct of this work, since the sovereignty of the Caroline Islands, within which are the two great centers of our Micronesian Mission, belongs to Spain. Spain put a stop to our work on Ponape more than a decade ago. What nation shall hold the sovereignty of these islands when this war ends, is not for us to say. But the Christians of America, who have in such good degree evangelized these islands, have a right to expect that whatever settlement be made as to their political future, no power shall have sovereignty there without giving amplest guaranty for full religious liberty.

Micronesia.

This brief glance at the wide and prosperous work in our foreign missions must assure us that this enterprise is of God. There can be no question as to the value and success of the work. Not merely by God's command to preach the gospel to every creature, but by his abundant blessing resting upon our efforts are we urged and inspired to strenuous exertions in this cause. How are our churches fulfilling the trust given them? The fact must here be stated that in the summary for the period under review, while every one of the columns reporting the work abroad shows a decided gain, the columns giving the supporting agencies show a decline — a decline not merely relative but absolute. The figures relating to the mission churches show that not far from 10,000 men and women have united with them on confession of faith. The membership, the schools and their pupils, the native teachers and preachers, as well as the native contributions, are larger than ever before, while on the other hand there are now just forty fewer American missionaries, male and female, than there were three years ago. Then there were 572, now there are 532. The total receipts of the Board during the last three years were, in round numbers, less by $123,000 than during the previous triennium, while the record of the last complete year was lowest of all the six, and the present year's receipts thus far indicate no change for the better. That the full gravity of the situation may be understood, it should be borne in mind that during each of the last triennial periods from $90,000 to $100,000 from the Otis and Swett legacies have been included in the receipts, and that these sources of income are now wholly exhausted.

Fathers and brethren! We, as put in trust with the gospel for the unevangelized, are constrained to cry out to you as we do to God. Would that we could speak in a tone less anxious. The Prudential Committee and the Executive Officers of the American Board have by no means lost courage. They would not distrust the churches. They look abroad and note with wonder and joy and gratitude the progress of the kingdom. God's providences across the seas are beckoning them forward. But it is simple truth to say that they are amazed at the situation at home. They cannot understand why it is that, with a work never so fruitful, and with brightest promise for the

immediate future, the churches withhold the means for the gathering of the ripening harvest. There has been going on of late a gradual weakening of our missionary forces. From every one of our depleted missions comes the cry for reinforcements, and the answer we give them is, "We cannot send them." Cannot? Why not? What is wanting? Not open doors; they are all open. Not men and women, for scores of them, consecrated souls, our best, are ready for appointment were the means in hand to send them. Nothing is wanting but the gifts of Christians who are living in this land of abundance. If they would give as God has prospered them there would be no lack. Our country is rich as is no other on the face of the earth, and no one would venture to say that Congregationalists have not their full share of this wealth. Three cents a week from each member of our churches would bring our annual receipts close upon the million line. The refreshment this would give to the missions would be like a bounteous rain after a drought; the quickening it would bring to our churches would be like the speed given to the ship by a gale after days of calm. Are our possessions consecrated, or are we withholding our tithes and offerings? This matter relates not merely to the prosperity of the work of God abroad; it bears directly upon the spiritual life of our churches at home. For the sake of our own land, as well as of other lands, we must not withhold our gifts for preaching the gospel to the ends of the earth.

One single further suggestion may be made to these representatives of our churches. It is that in these days when a host of enterprises, many of them altogether worthy, are appealing for aid, they should never be allowed to intrench upon the established work of our churches, whether at home or abroad. After the experience of two or three generations these churches have fixed upon certain accredited objects as demanding constant support. Others may come and go, but these remain as the churches' peculiar work. Then let them be sustained, whatever else must be neglected. This has not been done. What would be said of parents who neglect their own children, for whom they are in the highest degree responsible, and adopt others who seem to them for the time being more interesting and hopeful? Are there any of our churches that have been doing this within the last few years? God forbid that we should even seem to narrow the bounds of our benevolence. Let the church of Christ stretch out her arms to embrace as many as possible, but not to the fatal neglect of the children to whom she has given birth. Will not this Council do what it can to induce all our churches to hold steadfastly to the support of those organizations which it has specially indorsed as entitled to the first claim on their benevolence?

Brethren, the American Board asks for continued and larger support by the Congregational churches; not because of its historic character or its past work; not primarily because its missionaries are noble men and women — and there are none nobler on the face of the earth; not because these brave laborers are crying for help; nor is it because reinforcements which cannot be sent are ready to go to the relief of the weary workers. These considerations may well touch our hearts and quicken our zeal, but they are not supreme. The constraining motive is love and loyalty to Christ. This is

His cause. His heart is deeply in it. He is now and henceforth expecting until His enemies shall be made His footstool. We cannot doubt His presence in this enterprise any more than we can doubt our existence. For His sake, then, we ask His people not to withdraw their hands. The world belongs to Christ. If we are His true followers we must do our utmost to bring it under allegiance to Him.

INTERDENOMINATIONAL COURTESIES IN CHINA.

BY REV. A. H. SMITH, D.D., P'ANG CHUANG, CHINA.

[The members of the deputation to China were privileged in listening to the story here told from the lips of the native pastor, Chia, at P'ang Chuang. This pastor, as reported by Secretary Judson Smith, "stands six feet in height, is very erect, with an ample chest, free gestures, and a speaking face. His story was dramatic in the highest degree."]

In the P'ang Chuang station of the North China Mission of the American Board a case of persecution arose, many years ago, about a man who was an adopted son, but who, in consequence of becoming a Christian, declined to worship at the ancestral graves. As sons are adopted largely for this very purpose, his course naturally excited criticism. But the true intent of it was not the re-establishment of the burning of paper, but the transfer of the land to another member of the clan, who was old, poor, and obstreperous; in China an infelicitous combination.

The magistrate decided that if the convert would not worship at the graves himself he might send his son instead, who happened also to be an adopted one. This did well enough for a nominal settlement, until the son himself became a Christian, when the legal prosecution was renewed by the old "uncle." This continued for some years, but in the summer of 1896, when a Mohammedan magistrate took over the seals of the county, he decided that either the worship must be renewed or the grave land given up. A Chinese law-suit involves everybody who can be dragged into it, and one of the outsiders thus entangled was Mr. Chu, a strong and steadfast Christian, who had been chosen as a deacon-colporter by the votes of all his brethren in the church. As he declined to give his consent to this illegal transfer of the grave land to a man to whom it did not belong, Mr. Chu incurred the wrath of the Mohammedan official, who could not comprehend how one could be so "obstinate" as not to conform to the customs of the land, and whose angry inquiry was, "Why do you not conform, as I do?"

Acting as his passion dictated, the magistrate had Mr. Chu beaten 450 blows, although the plaintiff himself was beaten only 100 blows. The rights of Chinese to follow the rules of the Christian religion, agreeably to treaties, did not figure in the case at all. To the prompt visit of the missionaries in charge the magistrate had only to say that his ruling was correct in every detail, and that he would not reverse it even if his head were taken off. As this was in an important sense a test case, it was taken to the Consul, who, upon examination, promised to press it, and did so with much apparent vigor. But the course of Chinese legal procedure is slow and tortuous, involving in

this case transmission through three or four Yamens, or official bureaus, in two provinces. Every one of the officials would do his best to block the case, and the result was that nothing was done. The average Celestial is no match for the Anglo-Saxon in energy, but in pertinacious obstructiveness he is unrivaled, except by the Turk. The only outcome was that the Consul, after more than a year of delay, sent a dispatch enjoining the missionaries to withdraw all opposition, and to be on affectionate terms with everybody. Meantime the natives had become much disheartened over the total defeat of their shepherds in their efforts to protect their flock, and over the cruel punishment of the leading member for no offense at all. Yet owing to the firm stand taken by Mr. Chu, not one of them fell away, and on the contrary, several were added to the church, some of its youth being in mission schools, one of them taking the degree of Hsiu Ts'ai, or Flourishing Talent, at the prefectural examinations. The Mohammedan magistrate tried to get the young man's degree taken from him for not going to the Temple of Confucius, but, through a quarrel with the superintendent of education for the county, failed. During the past winter the German invasion of Chiao Chou threw the Chinese government into a condition of profound alarm. The former anti-foreign governor of Shantung was not only removed, but degraded, and his successor was straitly enjoined to settle up all cases which were pending with foreigners, lest worse might follow.

Acting probably on this hint, our Mohammedan magistrate began to manifest symptoms of a desire to cultivate our acquaintance. He had engaged as a sort of chaplain a Moolah with whom for many years we had been on good terms. Through this man's son the first advances were made, but they sufficed only to excite the suspicion of the staff of Chinese helpers, who, knowing the Chinese traits, saw only some dark design ambushed. To the missionaries it appeared otherwise, and it was by them that negotiations of an intricate character, ostensibly without the knowledge of the magistrate, but in reality through one of his official secretaries, were set on foot. When it was evident that there was a disposition to reverse the previous decision, a list of demands was formulated, adapted to test the reality of the magistrate's intentions. It was asked that the graveyard in dispute be restored to its owner, on his complaint that the "uncle" had cut down and sold all the trees, contrary to the magistrate's previous orders, and yet had paid no taxes. It was required that this old man should be publicly reprimanded; that the sureties appointed at the last trial should be obliged to set out fifty cypress trees, replacing trees removed; that the prime instigator of the protracted troubles should also be reprimanded and punished; that the magistrate should remove any difficulty in the renting of a chapel in the District city — difficulties of his own creation; that he should issue a clear and strong proclamation, of a tenor agreed upon, stating the rights of the Christian religion, and that one of the missionaries should be present in his Yamen when the case was re-heard. To the latter clause some objection was taken, and it was arranged that a native pastor should attend instead. It might be mentioned, incidentally, as an illustration of the ways necessary in dealing with Orientals, that the proviso for a foreign missionary to attend was inserted expressly to be

altered, thus saving the "face" of the magistrate to that extent, and giving us what we really wanted. All these conditions were promptly met, and within a few hours the warrants had been issued, served with great and with repeated urgency, the case re-heard, the land restored to the Christian, who was complimented by the magistrate on his "filial piety" (the very quality in which he had been held to be deficient), the guilty persons reprimanded, and two of them punished in a very mild way, all in the presence of Pastor Chia, who, by his skill and tact in carrying through this unexampled case, won the respect of outsiders and still more so of his Christian friends. All this took place during the brief visit of the deputation from the Board to the P'ang Chuang station, and the dramatic effect culminated on the Sunday of the Quarterly Meeting assembled to greet Secretary Smith, Colonel Hopkins, and President Eaton, when the native pastor told the story at length to an audience of four or five hundred Christians, who were filled with gratitude and thankfulness for the mercy of the Lord manifested at such an unlooked-for time and in such an unexpected way.

Mohammedans and Congregationalists are now fraternizing in the P'ing Yuan County of Shantung, thanks to the Lutheran Germans in distant Chiao Chou; and if this great and ancient province is to come within the "sphere of influence" of any Continental Power, we would much prefer that the Power should be Germany rather than France or Russia.

LETTERS FROM THE MISSIONS.

West Central African Mission.

AN INTERESTED CHIEFTAIN.

PREVIOUS letters from Mr. Currie at Chisamba have spoken of the chief of Ciyuka, who has manifested great interest in the preaching services and in the study of the gospels. Mr. Currie again writes of him, under date of March 18:—

"The chief of Ciyuka is still with us. Over a week ago he took one of the young men and went to his Ombala. While away, he tore down two spirit-houses, etc., and threw them into the river. The mixture of white clay, meal, etc., with which they are accustomed to mark an offering, to indicate freedom from guilt and appease the spirits, he also threw away. The emblems of his heathenism he brought to us as proof of what he had done. You never saw such a collection of dirty rubbish. Yet the man claims that he paid a heap of money for them. This done, he divided his concubines among his young men. He does not yet, however, know what to do about the five women who have borne him children. None of his people will take them. If they go to their villages their children follow them. In that case the children, far from learning the gospel, will be prejudiced against it. As I have already written you, however, he is not living with those wives.

"We have taken eight dollars a month for the past two months, in small amounts of rubber, for medicine. This does not represent profit. It simply indicates a stepping toward the line of self-support. There is in reality no profit, or scarcely any, whatever. But the sight of numbers of people ready to pay for honest medicine in a country so full of superstition is like the blossoms on a healthy tree — full of bright promises of beautiful fruit at no far distant day.

"There never was a time in the history of this station when the old men showed such a desire to understand the truths they hear as they do now. They often stop the boys to ask them questions. They discuss them in their visiting huts. Some do not like them; others are afraid; a larger number want to hear more. A few days ago four old men sat together talking of Christ. One of the number tried to turn the conversation. The result was that the three, one after another, left him until he sat alone to meditate on his folly. May the Great Spirit lead these old men gently on. We have preached to them when it seemed as if we might as well harangue the old weather-beaten boulders on the mountain sides. If we had not had faith in the unlimited power of God to soften the stony heart, and the subtle, mighty power of the gospel to rend the heart of granite, as a great blast of powder rends the rocks on the Hudson, we should have given up in despair!"

Western Turkey Mission.

OUT-STATIONS OF CESAREA.

UNDER date of May 16, Dr. Farnsworth reports a tour occupying twenty-four days, during which he visited nine out-stations and administered the communion at three places, admitting seven persons to the church. On this tour he was accompanied by Miss Closson, who met many of her old pupils in the different villages. Dr. Farnsworth reports: —

"The little church in Moonjoosoon has not in many years been in so healthy a condition as now. We spent several days in Gemerek and were much pleased with the appearance of the schools and the congregation. The preacher, after an enforced absence of about four years and nine months, part of the time a prisoner in the fortress of Acre, was permitted to renew his labors again in October last. The work had suffered in his absence, but good progress has been made in six months and everything is decidedly encouraging. The relations of the preacher to the Gregorians may be inferred from the fact that just before our visit he spoke in one of their churches to an audience of 2,000 or more, and at the same time took contributions for orphans left by the massacre, amounting to nearly $50. We had our place of worship densely packed on Sunday, probably 400 or more."

After visiting Chepne, Dendil, and Boorhan, the native preacher being asked to preach in the old Armenian churches at two of these places, Dr. Farnsworth writes of other out-stations: —

"At Sharkushla we found a healthy and hopeful state of things. So of Aziziyé. The special help which was sent for that place after it was cut from our pay-roll was exhausted in March, and nothing more has come and nothing more is promised. Still I found the preacher working on bravely and cheerfully. The people, too, were in good heart. I tried to impress upon them, as I did upon every congregation, that the work was their own, that they must not look to the American Board, but to themselves and to the Lord, for help. It was a great pleasure, however, to be able, in view of the donations from a friend in Montreal, to assure them that I should be able to help them a little. We found a good school of forty-nine pupils and their little chapel is becoming too small for them.

"Thence we came to Evorek. The growth of the work here is especially encouraging. Nothing pleased me more than the evidence which I saw of growth in *manly Christian character*. This was especially true of three or four men. The growth of the congregation, too, is quite remarkable. I was there Sunday afternoon and 600 were counted, not

including a crowd that could not get near enough to hear. Four miles from Evorek is Chemeklu, where there is quite a large but very poor Protestant community. Perhaps the best work of the tour was done there. For a long time there has been serious trouble between some of the people and the preacher. We were there from Friday to Sunday noon, and I directed my efforts more especially to the making peace between brethren. Three of the brethren came from Evorek and rendered most efficient help, and the result was *peace*. The way was prepared also for the calling of a new man to act as preacher and teacher."

Dr. Farnsworth relates some experiences, a few of them quite annoying, in connection with government officials. Permissions to tour were given and again withdrawn, only to be renewed later. The guards furnished were very watchful and the whole tour was made under close espionage.

Central Turkey Mission.

TWO ORDAINING COUNCILS.

THE Rev. W. W. Mead, of Adana, on returning to his home from the annual meeting at Aintab, gives an account of two ordination services, which were of significant meaning in connection with mission work in that part of Turkey. He reports as follows: —

"On our return to Adana we found the delegates and pastors already assembling for the Ordination Council, which began several days later. After fifteen months of patient working, and I know not how many scores of committee meetings, we have a pastor installed over the church in Adana. This is the first ordination that has been witnessed on the Cilician Plain, I am told, since thirty-six years ago.

"We had a good council. There were ten ordained men present, including Messrs. Sanders, Christie, and myself. Pastor Simon Terzian was present from Marash, and Pastors Krikor and Hagop Bulbulian were present from Aintab. A pastor was here also from Hadjin. All opposition to the ordination had disappeared. Professor Krikorian had been here a couple of weeks a month previous and he had been able to reconcile the rebellious ones, though before his coming it was evident that the minority were tired and ashamed of their position. I am sure they were glad of an excuse to surrender.

"The candidate, Bedros Topalian, graduated from Aintab, I think, in 1884, and from the seminary in Marash in 1889. Since 1891 he has been ministering to this congregation. He is a man of good ability and is probably the best man for this church that is to be found in the mission. His examination was held before a large congregation, and was not only very satisfactory theologically, but was sustained in such a way that its effect upon the congregation was very great.

"As the church had never been dedicated, it was thought best to supply this omission when we had such a goodly number of guests. Pastor Bulbulian preached a thoroughly good sermon from Heb. 3 : 6. As the capacity of our church would not exceed eight hundred or nine hundred, it was previously decided to have it in the Famine Relief Building — a building about one hundred and fourteen feet long and forty feet wide, capable of holding three thousand or upwards, as they are accustomed to sit here. Nearly that number were present at the ordination service, which was exceedingly impressive. Pastor Simon preached the sermon and Pastor Krikor offered the ordaining prayer.

"I hope a great blessing will rest upon the church from all the services held while the Council was here.

AN INVITATION FROM TARSUS.

"An invitation from the Tarsus church came to the members of the Council to ordain their preacher as an evangelist, which, though it was a little irregular, we proceeded to do, considering the circumstances and considering also the elasticity of our Congregational polity. His examination was held in the Tarsus church last Saturday, and was also satisfactory.

"The ordination took place Sunday afternoon in the yard of the Armenian church, where several times as large a congregation assembled as could have been admitted into our church. Pastor Bulbulian preached the sermon — another first-class sermon — on the text, 'We preach not ourselves but Christ.' The new Tarsus pastor, Hampartsoum Gövkalaijian, is a brother-in-law of Bedros, who was ordained the week before. He has been in Tarsus seven years, before which he was preacher in Adana three years. So now we feel rich in Bodvellis in this region."

Eastern Turkey Mission.

IN KOORDISTAN.

MR. BROWNE, of Harpoot, has sent a delightful description of ten weeks' touring in Koordistan, in which he was accompanied by Miss Bush. His account of the evangelistic services held for three weeks in Diarbekir will be found in the next number of *Congregational Work*. Another portion of the journey is described in the Young People's Department for this month, and we give here what is said of other localities which were visited. Of Chermook Mr. Browne writes: —

"To this place we had a hot and wearisome ride, but over a good road. Here are hot sulphur springs, with baths for those who like them. These we sent our horses to enjoy, but preferred to stay at home ourselves and work. We found the people sorely discouraged; no preacher, no schools, their boys attending the Gregorian school, and that community striving to the utmost to injure and oppose the Protestants. There was one most friendly and intelligent priest, and, apparently through his influence, I had a written invitation to preach in the Gregorian church, where we had a large and attentive audience. It was difficult to tear ourselves away from Chermook after only a day and a half of work there, which Miss Bush found all too short for the visits to be made. The brethren followed us out regretfully as far as the picturesque bridge, and then we rode on over mountains and rocks to the isolated town of

CHOONKOOSH.

"Here we were made heartily welcome at the great stone house of a prominent brother, the upper story of which is used as an orphanage for girls. The little ones, seeing us enter, became much excited, and cried, 'They have come to take us away from our home.' This shows how truly they appreciate the care and love bestowed upon them. Every day they are taught reading and Bible truths, but cannot go to school because there is no room in the close, narrow quarters where over a hundred Catholic, Gregorian, and Protestant girls study under the care of a teacher utterly unfitted for such a responsibility. Here you will realize the difficulties under which we labor in our work. The chapel, parsonage, and school buildings at Choonkoosh were all burned, and owing to the departure of so many girls for America, we have not been able to supply them with a teacher. The orphan boys have been studying, for the present, at the Gregorian school, as our boys'

school was already too full for the one teacher.

"The Mudir of the place has his eye on the house in which we stayed, and its owner, therefore, desires to have the orphan girls occupy it.

"Since the massacres we have not been able to find a preacher willing to go to supply the place of the faithful pastor who was so cruelly killed, yet the large and brave-hearted people keep up their week-day and Sabbath services in quarters crowded to suffocation. The women sit in a bit of a room with no windows. The roof and another room near by were also well filled during the daily meetings and even by the women when they had meetings alone.

"The preaching of the Word was greatly blessed. Ten young men were desirous of uniting with the church, but communion was deferred, and then news of our coming Annual Meeting at Erzroom, as appointed for June 6, obliged us to hasten home. The petition for us to stay another week was very strong and it grieved us to say 'No.' Even the Gregorians united in this plea, promising to fill the big church the next Sabbath, as last year, if we would stay. They have a most flourishing Y. M. C. A., under the presidency of one of our best Protestant young men. This cares for orphans, widows, and poor school children. When, at their earnest request, I went to address them, I found at least 400 men packed into three rooms, and the attention they gave was inspiring. The Protestant Y. M. C. A. is under the charge of our young deacon, who also does much for the orphanages."

BREAD UPON THE WATERS.

THE following from Rev. W. N. Chambers, of Erzroom, is a significant illustration of the encouraging truth that seed sown in faith may, after years, bear good fruit, and that though human plans fail the work still moves on. Mr. Chambers says: —

"Sometimes from unexpected quarters is illustrated the truth of the promise, 'Cast thy bread on the waters and it shall return to thee after many days,' affording at once encouragement and reproof — encouragement in seeing the result of effort put forth, even though it be after many days; reproof for doubting faith and complaining attitude. Often the ground on which the seed is sown may appear stony, but there is stony ground that may be crumbled to rich soil by frost and rain, or even violent storms — severe trials, indeed, but 'blessings in disguise.'

"I have not been able to visit the outstations. In fact, some of them have not been visited since the late troubles. Periodical visitations to the outstations by the missionary are of the highest importance for the welfare of the work in which we are engaged, as you so well know.

"The other day I enjoyed a visit from one of our most faithful pastors, who has been laboring for years in the Pasin district. I was not prepared for the report he gave, as I asked him for the figures for the Tabular View for 1897.

"Some years ago the late Secretary Clark called the attention of the station to some of the outstations which seemed to be giving very little for the support of gospel institutions in their midst. At the same time it was suggested that when the people for any reason refused, or failed to assume, the burdens of the work it became necessary to consider the question of withdrawal from such place, or at least the refusal of financial assistance. The station added Dr. Clark's caution to what it had already tried to impress on the people, not only of Komatsor, but also of Todoveren, another outstation of the same district under the pastoral care of Pastor Avidisian. Financial assistance was withdrawn. Later the pastor resigned, because it was impossible for him to live on the support rendered him. His

resignation was accepted, and he opened a store in company with his two sons in the village, and thus supported himself and family. He was, however, most faithful in the discharge of his Christian duties, and continued his efforts as a Christian worker. Later Mr. Avidisian was engaged as general evangelist for the whole district, in which capacity he did most excellent work. In the spring of 1890 his wife was shot down in cold blood by a band of Koordish robbers. This left the care of three or four small children to him and prevented him from visiting other villages as he had been doing. He obtained the consent of the station to his giving most of his time to his former work as pastor. It was with no little satisfaction that he presented his report the other day.

"In Todoveren the Sabbath audiences had greatly enlarged. The number of pupils in school had so increased that an assistant had become necessary to the regular teacher. A few years ago one of the brethren had adopted the principle of tithing the produce on his threshing-floor for gospel work. During the year some others had virtually adopted the plan, and others were likely to adopt it. Four new members had been received into church membership, and the spirit of the people was most encouraging, particularly on the part of the younger people. But the marvel appeared in Komatsor. In 1896 the report shows a Protestant community of ten persons and a church membership of seven, and a condition of work that seemed to give little or no promise for the future. In 1897 the ten of the Protestant community became a hundred, and the church membership rose from seven to twenty-four. The building used for school and chapel had fallen into disrepair. The people, having a 'mind to work,' repaired it, spending, in their poverty and distress, about six hundred piasters (about $26), and put it into very good condition as a school and place of worship. The school has taken a new lease of life and is in good form. 'Be not weary in well-doing, for in due season thou shalt reap if thou faint not.'"

North China Mission.

A MISSIONARY TOUR.

Mr. Charles E. Ewing, of Peking, reports a recent visit made into the country districts: —

"On the 10th of February a station class of men from the out-stations, with a few from the city, gathered at Peking for the study of Christian truth. Mr. Wilder led them in the study of 'Pilgrim's Progress;' Mr. Jen, one of our native preachers, began with them the study of the life of Jesus; while I took up Schaff's Catechism, as translated into Chinese by Dr. Blodget. The class was much interested and improved the opportunity for study. At the close of this class it was my plan to go at once, but not until March 17 could we start. Mr. Wilder went with me, riding the bicycle. I went in a cart, taking his bedding as well as my own, and also his gun, in hope that we might find some shooting. The crowds that collected to see the bicycle gave us an opportunity for some missionary work. We were glad also to meet some of the inquirers who come regularly to the chapels.

"After twenty-five or thirty miles of travel we reached Wen Anhsien, a city whose prosperity is broken because all the surrounding country has been overflowed every year for more than twenty-five years. Last year was an exception, and the crops were good. As a result of the year of prosperity, one of our church members, who lives within a mile of the city, had sufficient income to enable him to carry out a plan that he had cherished

for some years. His plan was to put up a small building, adjoining his own house, that might be used by the missionary or by the native preacher on his tours to that locality. A neighbor promised to sell him the desired piece of land, and he purchased material for building. But others, when they heard that the property was to be used by the Christian church, prevented the sale and burned the wood that had been prepared for building. Our visit was for the special purpose of seeing the district official, and insisting that the man be allowed to purchase the property. This he promised. But since our return we learn that the opposers have beaten our church member and refused to let him build in peace. Accordingly, I sent a letter to the official insisting that the wrong-doers be punished and the church member be properly protected in his building operations. The official refuses, and we appeal to his superior in Peking.

"We spent a night at Shih Ko Chuang. This market town is quite an important one, and is on the south bank of the Ching River, equally distant from Paotingfu and Tientsin. On previous visits I had noticed that the temper of the people of this town was not favorable to foreigners, and I had heard considerable reviling from the children on the streets. What was my surprise, on this trip, to find a noticeable change. Even the children no longer ran after the foreigner to revile him, and the men who gathered in the restaurant where we ate our breakfast asked us to preach to them. This we were glad to do, telling them of some of the essentials of Christianity; for one who speaks to a heathen audience must learn to drop unimportant topics and make the best use of his brief opportunity by emphasizing some essential peculiarity of the gospel message. These people were glad to listen, and hearing that we had some thought of opening a chapel in their town, they assured us of a welcome.

"On arriving at Chow-chow Mr. Wilder and I, escorted by one of the church members, went to his home in a village northwest of the city. This man is the wealthiest man in his native village, but he was formerly rather wild in his habits, spent money freely, and finally became so foolish in his talk and actions that he was considered crazy, and attendants were appointed to see that he behaved himself properly. About that time he began showing especial interest in Christianity, and his friends thought this new phase of his mental malady would surely be the ruin of him. But as he heard and came to understand the gospel truth the effect produced was so manifestly beneficial that all his acquaintances were forced to acknowledge that a new power had taken hold of him and was transforming him. His attendants were dismissed; he himself came to Peking to learn more of Christian truth. His interest has continued and increased, and last December I had the privilege of baptizing him, the church at Chow-chow receiving him into its membership.

"On the following day, Sunday, March 27, the church services were well attended and very interesting. Mr. Wilder preached. Two men and two women were baptized and received into church membership; one man was admitted on probation — a physician who had been obliged to give up his practice because of trouble with his nervous system, and who was greatly relieved mentally and nervously by becoming acquainted with Christian truth. This service was followed by the Lord's Supper. It is a joy thus to meet with Christians in the out-stations, and to gather with them around the table of the Lord and to see the true Christian living and the sincere consecration of many of them."

Japan Mission.

A TOUR IN THE OKAYAMA FIELD.

DR. GORDON writes from Kyoto: —

"I have just returned from a visit to Okayama and the eastern and northern part of that field. Outside of that city I spoke in Odomi and Kagato, in Bizen, Takahashi and Ukan, in Bichu, and Ochiai, Nishigawa, Kuse, Katsuyama, Tsuyama, and Emi, in Mimasaka. Everywhere I was most kindly welcomed, and while there was not a little to discourage in some places, I return with a deepened conviction of the faith and devotion of our Japanese brothers and sisters, an increased appreciation of the value of the work going on and of the permanency of its results. The reverses of the past few years have been saddening, but with a very few exceptions the constructive stage has been entered upon, and a living faith and a steady flame of zeal give good promise for the future.

"Takahashi, with its independent church and its self-supporting girls' school, is a bright spot of encouragement. Though its membership has, like that of other churches, shrunk considerably, there are not a few who love the church with a passionate devotion, who, in the language of one of their number, find 'every Sunday like spring, and every meeting bringing the joy of a New Year's Day.'

"About the time the church was organized two of the believers, who were teachers of sewing in the common schools of the city, found their position uncomfortable because of the opposition to Christianity. They therefore left the school and started a private girls' school. This has greatly prospered and is, indeed, one of the institutions of the city and province. It has now 160 students, about half of whom come from the outlying districts. This prosperity has come to it notwithstanding the fact that it is known as a Christian school and opens every morning with Christian worship. Indeed, I am convinced that its prosperity is, in part at least, because of this Christian character. It gives the education of an ordinary middle school, but lays special emphasis on sewing, embroidery, etc. Its graduates are now teachers in many of the public schools, and one of them has in Katsuyama a flourishing school conducted on the same principles. I had the privilege of speaking to the students of both of these schools, as well as having them for hearers in our preaching services. The principal of the Takahashi school is now in very ill health. It is beautiful to see how this energetic worker accepts her affliction and rests in the promise, 'My grace is sufficient for thee.'

"The Rev. Messrs. Tomeoka and Ninomiya and several other active Christian workers are sons of this church, and three of its daughters are pastors' wives. They plan to have the present pastor ordained in the autumn. The Ochiai church has work in four different places, and the pastor, Mr. Morita, seems to be doing excellent aggressive work. In Tsuyama and Emi things are quieter, but the evangelists are faithfully at work. The remaining portion of the Okayama field I hope to visit early in June."

AN EXTENDED TOUR.

REV. MR. ALLCHIN gives a sketch of his recent two months' tour in the provinces of Joshu and Echigo, in which he reports exceptionally large audiences, usually gathered in the theaters. In both provinces thirty meetings were held and over 13,000 were addressed.

"The province of Joshu has about 700,000 inhabitants and the province of Echigo about 1,500,000. Not only is the latter twice as large as the former, but its needs are proportionately great.

In Joshu the chief industry is silk-worm raising and in Echigo it is cultivating rice. Women are universally used in both places for both industries. Silk culture is a house employment, and being light and clean, is a suitable occupation for the gentler sex. But it does seem to be contrary to the fitness of things to see young girls and women, dressed as men, standing up to their knees in mud and water for hours at a time, digging till the sweat drops from their faces, and I have wondered whether this difference in the status and employment of women has anything to do with the great difference between the two provinces in the social and religious condition of the people. In Joshu there are few temples and the houses are large and neat. In Echigo temples abound and it is one of the strongholds of Buddhism, while the houses are small and untidy, at least on the outside. In Joshu in many places houses of ill-fame have been suppressed, while in Echigo they flourish to a most glaring and offensive extent, while the province sends hundreds of its young women to all parts of Japan for this nefarious business.

"In Joshu Christianity at one time seemed to sweep the province, and although it was almost frozen out by the chilling effects of unevangelical preaching, there are still many church organizations remaining, with neat church buildings and some show of life. Echigo, on the other hand, has been a hard field to work from the beginning. Outside of Niigata, where the missionaries live, there is scarcely a town that has a church organization or a building of its own. More than twenty years ago Dr. Palen, a Scottish medical missionary, had a chapel and hospital in one town, but he left before seeing even one Christian. There are now only three Christians in the place.

"The evangelizing of these two provinces is left almost entirely to the missionaries of the American Board and the preachers who are coöperating with them. While both need more preachers and more aid in many ways, Echigo is, I think, one of the most needy provinces in the empire. Four or five more preachers could be placed at once in towns where work is now carried on more or less regularly, while there are a dozen towns of over 5,000 inhabitants where no regular work has ever been attempted.

"On account of the lack of church building my preaching services were held almost entirely in theaters. These were crowded and the audience attentive. The bitter opposition to the preacher in former years is breaking down. There is still much persecution and ostracism of individuals from friends and relatives in spite of the fact that the constitution allows freedom of faith. But there are hopeful signs and a more cordial reception of the faithful missionaries who so long have quietly been sowing the seed of the gospel. They should be warmly backed by friends on the field and by the churches at home till Echigo is won for Christ."

HOPEFUL IMPRESSIONS.

After a furlough in this country Miss Judson reached Miyazaki, Hiuga Province, in the middle of February. After two months and a half stay, under date of May 2, she writes some of her impressions of the work, which seem to her most hopeful: —

"The evangelists in this field are very devoted to their work, and, so far as I know, orthodox, as well as earnest, practical workers. They are all very fond of Mr. Clark, who spends much of his time touring with them through this whole province.

"We have a night school for men and boys with about forty regular comers, including officials from the prison, bank clerks, a lawyer, and many boys from the high school. They are an interesting class. I have also a class of five

girls twice a week, which I hope will be the beginning of getting hold of the girls. It is much easier to reach the men and boys, as yet, than to reach the women and girls, because there is no school to bring the girls into touch with us and to open their homes.

"Since coming here I have appreciated something of what a missionary's wife has to do in keeping a large family in working order and bringing up her children. Mrs. Clark also takes in some Japanese girls to train. One of the special features of this house is the swarms of sight-seers who come to see the one foreign house of this province. They come mostly in groups and are shown all around, and then are talked to and given tracts. Many of them listen with great interest to a talk about Christianity and are very glad to receive the tracts. They go back to their homes all over the province with these tracts and some remembrance of what they have heard, and tell their friends, and then when the friends come up to see the capital of the province, they also come to see how we look. Their names are written in a book, and as Mr. Clark goes about from place to place he often hunts them up and returns the call. The work in Hiuga is quite new. Six years ago there was very little being done in this province. Now there are a number of churches."

Micronesian Mission.

GILBERT ISLANDS.

THE report of the work in this island group during 1897 is not what it would have been had Mr. Walkup been able to make his usual tours on the *Hiram Bingham* among the islands. On account of the absence of Mr. Channon from Kusaie, Mr. Walkup has been compelled to devote his time to the Gilbert Island Training School and has seen comparatively little of the islands. He reports that the school on Kusaie has had a prosperous year, and that one of the sailors on the *Bingham*, having been in school for a year, has been left as a helper on the island of Tarawa and another family was left on Tapiteuea. There have been connected with the school twenty young men, five couples with six children, thirty-six souls in all.

In almost all the islands of the Gilbert group the Roman Catholic missionaries have encroached on the work of our missionaries. The British Commissioner has established government schools on many islands, in which reading, writing, and arithmetic are taught, but there is connected with them no worship, not even a song. Of Tapiteuea Mr. Walkup says: —

"In these government schools all the children attend from 9 to 12 o'clock; of the fifteen teachers selected only two were Catholic natives. The thirteen Protestant teachers have morning and evening prayers and afternoon sessions, with singing and the teaching of the catechism. Many of the scholars are leaving the Catholics and buying Bibles."

Of Nonouti the report is not hopeful. The government agent gave only four villages to the Protestant natives, and ordered the catechist, Abera, to disband his selected school, though he appointed him teacher of a village. Later on the Commissioner released the larger scholars from the requirement to attend the forenoon class, and permitted the girls to sleep in a room by themselves on the mission premises. Of Apemama Mr. Walkup says: —

"It has no strictly secular school law, and thus our two catechists have the only schools on the island. These schools have been full, and all the books have been sold, and the contributions nearly sufficient to support the catechists. We see also the result of the work of the Holy Spirit in some candidates for the communion. There is still much dark-

ness, but we rejoice that there are two shining lights within the island. At Maiana we have two catechists. There are four schools, two of the teachers being supported by the government. The progress has been slow and the book sales light. At Tarawa the Catholics have gained a foothold, and they make much trouble for the Commissioner as well as our preacher. Our people have finished their large church building and our six schools are better attended, although the Catholics have established schools close to some of ours."

Of Apaiang, Marakei, Butaritari, and Makin there are mingled light and shade in the report. The work has not prospered as it would have done had Mr. Walkup been able to make his usual round of visits. There is a large school on Marakei, but at all these islands the corrupting dances are practiced to greater or less extent. Of Banaba, which was the last island visited, there were many things to cheer Mr. Walkup's heart. He says: —

"The grass, so green last year, is very dry; but the work, so very dry last year, is very green. On approaching the island we see a large new schoolhouse, whitewashed. On rounding the point we see the new stone church, with ten windows in the side facing us. Besides the catechist whom we ordained last year as their minister, we left as teacher their deacon, who has been for two years in school at Kusaie, besides our Banaba deacon from the Training School church and another Banaba Christian family. These four families have been teaching in four villages, and some muscular work has been done in the building of new churches in each village and schoolhouse. On reaching the shore a great change could be seen in the people, but not as much as a whaling captain visiting Kusaie reported between his two visits of four years apart. Of the 450 population, 154 have been in school, and in order to get books they have given the fins of 180 sharks ($18.00) and $15.00 in cash, and mats that sold for $4.25 ($37.25 in all). The cord and nuts for contributions will realize some $8.50. Of the 73 disciplined church members all have been restored, and 75 others received on profession. On close questioning of the new minister and his co-laborers they admitted that some of those received are not entirely walking 'as children of light.' As we talked to this audience of 350 souls (the largest assembly except on a Sabbath at Tapiteuea) I felt strongly how little our words would amount to, as I exhorted them to walk 'as children of light,' unless the Holy Spirit should be present and do His own powerful work."

NOTES FROM THE WIDE FIELD.

FIJI.

THE Wesleyan churches of Fiji have long been independent of the mother church in Great Britain, and hence reports of the work within the islands have not been easily obtained. *The Work and Workers in the Mission Field*, for June, gives some extracts from the Australasian *Methodist Missionary Review* containing good news from this portion of the island world. It seems that a remarkable spiritual awakening has taken place within the last few months. The revival commenced in October last on the historic island of Bau. The following description is given of the great stone building at Bau known as the Cakobau Memorial Church, in which the District Synod met and where the revival began:—

"Stone buildings in Fiji are rare, but nowhere in the South Seas is there a building made up of such rare stones as are embedded in the thick walls of the

church at Bau. In those old walls are to be found great slabs that were for ages ground into shape by the action of wild waves on the neighboring reefs; stones that were once gods; stones gathered from the ruins of ancient heathen temples; stones taken from old fortifications, over which men once fought and bled and died; grim, hard stones that for ages absorbed the tears and blood of generations of men who walked this green earth without God and without hope in the world. Today, within the four walls of this strange edifice, stands, where it has stood for many a year, a rough boulder of gray rock that was once the *killing stone*, against which scores of poor victims of lust and murder have been dashed to death to make a feast for the lords of Bau. This grim memorial of darker days has been turned into a baptismal font, from which many hundreds of men, women, and children have been baptized into the name of the Father, the Son, and the Holy Ghost."

The revival commenced at a special service held by members of the Synod and hundreds of people of Bau. The report says: "The number of inquirers increased, and the divine influence, that rested so unmistakably on the first meeting, spread from one congregation to another, from town to town, producing everywhere the selfsame results, viz., increasing crowds of earnest men, anxious souls asking the way of life, and an ever-growing religious enthusiasm, free from extravagances of any kind."

This revival spread to other circuits in Central Fiji, and hundreds of men and women in Bau, Navuloa and Rewa have professed conversion. The latest word is that the revival is still progressing and that more than 1,000 persons have joined the Christian classes. The report concludes as follows: "A Love Feast was held recently at Rewa, when the great church was densely crowded, and many had to stand outside, clustering about the doors and windows of the building. At this meeting more than 200 new converts were received. Our native agents are full of zeal in connection with this work, and write in a most thankful spirit of their experiences in pointing the seekers to the Cross of Jesus. They describe the movement as the most wonderful and far-reaching that has taken place for long years in Fiji."

MISCELLANY.

BIBLIOGRAPHICAL.

The Twentieth Century City. By Rev. Josiah Strong, D.D., author of *Our Country* and *The New Era*. The Baker & Taylor Co., New York.

This book comes to the public from an expert on all questions pertaining to the needs of our cities. As such it will have, as it eminently deserves, the candid attention of the patriot. The volume pictures the materialistic trend of civilization, and especially American civilization. The materialism of our cities is their own worst enemy and has become a menace to both city, state, and nation. As boldly and broadly as Dr. Strong points the perils of our cities does he also present the remedies. Broadly speaking, the book calls for a new patriotism, an applied Christianity, and a church existing not for herself but for the Kingdom. It also calls for an aggressive effort along educational lines, flooding our country with a true and instructive literature suited to make men good citizens and good Christians too; removing the bad by the good and supplanting error with truth. "The city is to control the nation; Christianity must control the city; *and it will.*" The book goes forth upon a very sacred errand.

BOOKS RECEIVED.

Paul and His Friends: A Series of Revival Sermons. By Rev. Louis Albert Banks, D.D. Funk & Wagnalls Co. New York and London. 1898.

The Christian Gentleman. By Rev. Louis Albert Banks, D.D. A Series of Addresses to Young Men. Funk & Wagnalls Co. New York and London. 1898.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

That our Heavenly Father may, in his gracious providence, give potency to the plans made for sending supplies and reinforcements to our work in Micronesia, and grant, also, his protecting care to the lonely and isolated workers in the time of possible peril.

That our Heavenly Father may, by the intervention of his divine power, and by the mighty impulse of a living Christ, move upon the hearts of his people *now* to give willingly for his kingdom.

That while millions upon millions are being spent upon carnal warfare, the Lord of Hosts may secure treasure from his people with which to hold the outposts of Christ's kingdom where unusual victories are being won.

DEPARTURES.

June 25. From New York, Mrs. Bertha D. Stover, rejoining the West Central African Mission, and Miss Sarah Stimson, to join the same Mission.

ARRIVALS IN THIS COUNTRY.

June 20. Rev. and Mrs. Thomas S. Smith, of the Ceylon Mission.

July 7. At Boston, Mrs. C. L. Goodenough, of the Zulu Mission.

DEATHS.

May 24. At Adams, Natal, Lincoln, the youngest son of Rev. and Mrs. George A. Wilder, of the East Central African Mission.

May 30. At Kalgan, North China, Miss Henrietta B. Williams, daughter of Rev. Mark Williams.

May 31. At Tungabhadra, India, Rev. Samuel B. Fairbank, D.D., of the Marathi Mission. (See page 300.)

DONATIONS RECEIVED IN JUNE.

MAINE.

Gorham, Joseph Ridlon,	1 00	
Kennebunk, Y. P. S. C. E. towards support Rev. J. K. Greene,	2 00	
Kittery, Friends,	10 00	
Portland, Mrs. C. A. Brown,	5 00	
Sebago Lake, Cong. ch.	3 00	
Skowhegan, Island-ave Cong. ch.	24 35	
South Brewer, Rev. and Mrs. James Ramage, 5; Elsa Ramage, 25c.,	5 25	
Topsham, Fanny E. Purinton, toward support Rev. J. K. Greene,	1 00	— 51 60

NEW HAMPSHIRE.

Amherst, Friends of Foreign Missions,	25 00	
Colebrook, W. C. Landis,	1 00	
Concord, Rev. N. F. Carter, 10; Friend, 5,	15 00	
East Jaffrey, Cong. ch.	11 72	
Epsom, Y. P. S. C. E.	5 00	
Exeter, 1st Cong. ch., 58.61; Friend, 1st Cong. ch., 502.00; Friend, Phillips ch., 5,	565 61	
Haverhill, Cong. ch.	20 00	
Hooksett, Cong. ch.	10 54	
Keene, 1st Cong. ch.	50 00	
Kingston, Friends, by Anna C. Farnsworth,	5 00	
Lisbon, Mrs. A. Betsy Taft,	20 00	
Manchester, Franklin-st. ch., 7; H. P. Huse, 10; Mrs. Albert Kidder, 2,	19 00	
Nashua, Y. P. S. C. E. of Pilgrim Cong. ch., toward support Rev. J. H. Pettee,	25 00	
New London, ———	10 00	
Portsmouth, North Cong. ch.	107 11	
Salem, Y. P. S. C. E., toward support Rev. H. B. Newell,	20 00	
Windham, George A. Senter,	2 28	— 912 26
Legacies.— Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r, add'l,		200 00
		1,112 26

VERMONT.

Brattleboro, Centre Cong. ch.	22 63	
Manchester, Mrs. J. D. Wickham,	10 00	
North Bennington, Mrs. S. D. Jennings,	15 00	
Norwich, Cong. ch., 1; Rev. N. R. Nichols, 10,	11 00	
Pittsford, Mrs. C. S. B. Manley,	2 00	
Putney, Mrs. A. S. Taft,	20 00	
Rochester, Cong. ch., 34.54; Y. P. S. C. E., 1.03, for support Rev. D. S. Herrick,	35 57	
St. Johnsbury, Rev. C. F. Morse, 40; Rosello L. Cushman, 2,	42 00	
Sherburne, Rev. William Hazen,	15 00	
Springfield, Mrs. A. S. Grow,	2 00	
Stockbridge, Rev. T. S. Hubbard,	5 00	
Stowe, Mrs. R. A. Savage,	2 00	— 182 20

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 58	
Amherst, Friend, 30; Mary I. Ward, 2,	32 00	
Andover, South Cong. ch., for support Rev. J. K. Browne, 102; Free Christian ch., 68,	170 00	
Auburndale, Cong. ch.	100 00	
Beach Bluff, Mrs. Ellen B. Hinckley,	1 00	
Boston, Allston ch., 380.86; Pilgrim ch., Dorchester, 128.93; Y. P. S. C. E. of do., toward support Dr. F. C. Wellman, 35; Second ch., Dorchester, 95; Village ch., do., 79.26; Boylston ch., Jamaica Plain, 38.89; Eliot ch., Roxbury, 25; Mt. Vernon ch., 25; W. B. M. auxiliary of Walnut-ave. ch., Roxbury, 25; Shawmut ch., 20; South Evang. ch., West Roxbury, 2.70; Jonathan A. Lane, 1,000; A. F. S., Brighton, 25; Eunice W. Quimby 5,	1,935 14	
Brockton, Porter ch., 174.37; 1st Cong. ch., 34.06,	208 43	

Brookline, Harvard Cong. ch., 611 54
Cambridge, First (Shepard Memorial) ch., special offering, 672 00
Cambridgeport, Prospect-st. ch., Mrs. M. A. R., to constitute SAMUEL HARTWELL, H. M., 100; Pilgrim ch., 49.90, 149 90
Campello, Mrs. Lawson, 5 00
Chatham, Cong. ch. 14 00
Chelsea, Miss A. M. Dutch, 5 00
Clinton, Cong. ch. 23 31
Concord, Cong. ch. 16 89
Dalton, 1st Cong. ch., to constitute MRS. LYMAN GOODNOW and HENRY A. BARTON, H. M., 200 00
Danvers, 1st Cong. ch. 53 80
Dedham, 1st Cong. ch. 8 74
Dunstable, Cong. ch. 31 00
Easton, Cong. ch. 16 00
Enfield, Cong. ch. 35 00
Everett, 1st Cong. ch., Ladies' Mis. Aid Soc., toward support Rev. E. P. Holton, 20 00
Falmouth, 1st Cong. ch. 2 00
Fitchburg, Rollstone Cong. ch. 14 65
Gardner, 1st Cong. ch. 31 72
Greenfield, 2d Cong. ch., 68.28; 1st Cong. ch., 5, 73 28
Groton, Friend, 300 00
Hamilton, Cong. ch. 21 75
Haverhill, North Cong. ch., 55.34; Friend, 1, 56 34
Hinsdale, Cong. ch. 13 00
Holbrook, Winthrop Cong. ch. 4 00
Holyoke, Y. P. S. C. E., 2d Cong. ch., for support Rev. Dwight Goddard, 3; Mrs. E. H. Smith, 5, 8 00
Housatonic, "O. G." 20 00
Ipswich, South ch. 60 00
Lexington, C. H. 10 00
Longmeadow, Longmeadow Benevolent Ass'n, 151 71
Lowell, Eliot ch. 45 39
Lynn, Central Cong. ch., Sab. sch., and Y. P. S. C. E., toward support Mrs. C. R. Ashdown, 75 00
Maynard, Miss Amy Malcolm and friend, 20 00
Melrose Highlands, Cong. ch. 75 79
Methuen, 1st Parish Cong. ch. 194 15
Millbury, 1st Cong. ch. 26 52
Needham, A. B. Dresser, 2 00
Newton, Eliot ch., 230; S. M. Dunclklee, 10, 240 00
Newton Centre, 1st Cong. ch., 212.41; S. F. Wilkins, 10, 222 41
Newton Upper Falls, Mrs. Laura M. Cobb, 1 00
North Andover, Cong. ch. 25 00
North Billerica, Mrs. E. R. Gould, 12 00
Northampton, F. Mabel Winchell, 10 00
North Leominster, Cong. ch. 13 50
Oxford, 1st Cong ch., 5; Friend, 5, 10 00
Palmer, 2d Cong. ch. 18 96
Pittsfield, Mary A. Bissell, 3 00
Plympton, Cong. ch., 6; Hannah S. Parker, 5, 11 00
Quincy, Bethany ch., Fannie F. French and Mary H. Atkins, 10 00
Randolph, 1st Cong. ch. 106 73
Reading, Cong. ch., 15; Friend, 25, 40 00
Salem, South Cong. ch., 118.92; Tabernacle ch., 28.39; Caroline A. Fabens, 10, 157 31
Sheffield, Cong. ch. 8 24
South Braintree, Friends, through Helen S. Kyte, 3 50
South Hadley Falls, Cong. ch. 14 93
South Walpole, Missionary, 2 00
Springfield, 1st Church of Christ toward support Rev. C. R. Ashdown, 200; Miss Z. E. Lane, 10; Mrs. F. W. Harwood, 5; Friend, 2, 217 00
Townsend, Cong. ch. 4 77
Tyngsboro, Evan. Cong. ch. 12 25
Wakefield, Cong. ch. 40 82
Wellesley, Mrs. Mary L. Holbrook, 10 00
Wellesley Hills, Cong. ch. 12 00
West Brookfield, Clara M. Barlow, 5; Mary Holt, 1, 6 00
Westfield, 2d Cong. ch. 51 43
Westport, Pacific Union Cong. ch. 7 00
West Springfield, Park-st. Cong. ch. 23 68
Wilbraham, Friend, 10 00
Winchendon, North Cong. ch., to constitute FRANKLIN W. PARKE, H. M. 156 78
Worcester, Union ch., toward support Rev. Jas. C. Perkins, 150; Piedmont ch., 45; Old South, 25; Friend, 10; Edwin A. Putnam, 5; J. E. S., 2, 237 00
Wrentham, 1st Cong. ch. 27 28
——— Friend, 20 00
——— Friend, 10 00
——— Friend for Turkish Missions, 5 00
——— Friend, 2 00
——— For Greatest Need, 5 00—7,290 22

Legacies. — Boston, Rev. E. K. Alden, D.D., for evangelistic and educational work in the Madura Mission, 900 00
Conway, Sarah C. Forbes, by Samuel D. Conant, 137 50—1,037 50

8,327 72

RHODE ISLAND.

Chepachet, Y. P. S. C. E. toward support Rev. Dwight Goddard, 20 00
Peace Dale, Cong. ch. 121 45
Providence, Central Cong. ch., 1,091.25; Union ch. for Mis. in Micronesia, 20; Y. P. S. C. E. Pilgrim ch., for Forward Movement, 5; Mrs. Phebe W. Angell, 10, 1,126 25—1,267 70

CONNECTICUT.

Bethany, Cong. ch. 7 25
Bristol, Friend, 25 00
Burnside, Friend, 100 00
Chaplin, Henry T. Crosby, 3 00
Clinton, Cong. ch. 32 65
East Hartford, 1st Cong. ch. 37 75
East Haven, Cong ch. 25 00
Elmwood, Mrs. N. E. Sears, 2 00
Fairfield, Mrs. E. L. Huntington, for support Mrs. F. R. Bunker, 10 00
Farmington, 1st Cong. ch. 200 00
Glastonbury, 1st Cong. ch. 179 25
Goshen (Lebanon), Cong. ch. 33 85
Groton, Cong. ch. 24 40
Hartford, Students Hartford Theological Sem., 37.50; Mrs. C. W. Driscoll, 2; Friend, 1, 40 50
Middletown, Seth H. Butler, 20 00
Milford, Plymouth ch., 23.72; 1st ch., 20.37, 44 09
Mt. Carmel, H. E. Scott, 1 00
New Britain, Mrs. Hope M. Swasey, 15 00
New Haven, Yale College ch., 337.81; A. E. Rowland, 25; Mrs. H. S. DeForest, 5, 367 81
New Hartford, North Cong. ch., Penny-a-Day Band, 18 00
New London, Mrs. Edw. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 1,000 00
Norwich, 1st Cong. ch. member, 20; Mrs. M. L. Huntington, 5, 25 00
North Woodbury, Cong. ch. 34 05
Old Lyme, 1st Cong. ch., Rev. J. C. Velliers, 5 00
Plantsville, Cong. ch. 5 00
Plymouth, Edith Sutliffe, 2 00
Putnam Heights, Mrs. Z. Harris, 1 00
Rockville, William W. Andross, 1 00
Thomaston, 1st Cong. ch. 10 01
Torrington, 1st Cong. ch., 12; E. H. Talcott, 10, 22 00
Trumbull, Cong. ch., for work in nominally Christian lands, 6 18
Salisbury, Amica, 3; Mary B. Allen, 1, 4 00
Somersville, Cong. ch. 25 52

Stonington, 1st Cong. ch.	27 78	
Vernon, Cong. ch.	7 41	
Waterbury, Friends,	5 00	
West Stafford, Cong. ch.	10 00	
Windsor, 1st Cong. ch.	106 00	
Winsted, Frederick B. Pickett,	5 00	
Woodstock, 1st Cong. ch.	13 07	2,501 57
Legacies. — Suffield, Susan A. King, by Mrs. Harriet D. Bartlett, Adm'r. add'l,		400 80
		2,902 37

NEW YORK.

Aurora, Rev. Dean A. Walker,	20 00	
Brooklyn, Clinton-ave. ch., Friend, 100; South Cong. ch., 60; New Eng. Cong. ch., 54.75; Y. P. S. C. E. Tompkins-ave. Cong. ch., toward support Rev. H. M. Allen, 200; Y. P. League, Clinton-ave. Cong. ch., for work in Micronesia, 10; a friend, J. K. for work in Zulu mission, 200; Charles A. Clark, 5,	629 75	
Buffalo, One who loves the American Board,	5 00	
Canandaigua, 1st Cong. ch.	10 31	
Columbus, Cong. ch.	11 25	
Groton, Storrs A. Barrows,	50 00	
Homer, Mrs. J. M. Schermerhorn,	10 00	
Lockport, 1st Cong. ch.	9 00	
New York, D. Willis James, 5,000; Caroline L. Smith, 20; Chas. S. Phillips, 5,	5,025 00	
Patchogue, E. Lord,	10 00	
Riverhead, Cong. ch.	25 00	
Saratoga, Sarah L. Wood, 50c; Bertha E. Davis, 50c,	1 00	
Sayville, Cong. ch.	21 40	
Sherburne, 1st Cong. ch., 291.06; X, 10,	301 06	
Tarrytown, S. S. Bliss, for work in Turkey,	5 00	
Warsaw, Cong. ch.	1 50	
Woodhaven, 1st Cong. ch.	33 77	6,169 04
Legacies. — Syracuse, Peter Burns, by F. A. Lyman, Ex'r, 3d installment,	250 00	
Warsaw, Sarah C. Alton, by L. A. Hayward, Mrs. M. J. Sheldon, Ex'rs,	39 66	289 66
		6,458 70

NEW JERSEY.

Bloomfield, Mrs. D. B. Coe,	50 00	
East Orange, F. H. Kingsbury,	1 00	
Morristown, Cong. ch.	10 00	
New Brunswick, Miss Mary H. Parker,	10 00	
Ocean Grove, Miss Ellen Ballard,	5 00	
Orange Valley, Joseph H. Condit,	5 00	
Passaic, Edwin F. Clark,	5 00	86 00

PENNSYLVANIA.

Berwyn, Charles E. Stevens,	4 00	
Braddock, Cong. ch.	5 03	
Centreville, Y. P. S. C. E.,	1 00	
Horatio, Cong. ch.	1 00	
Kane, Y. P. S. C. E., for support Rev. Mark Williams,	5 00	
Ridgway, Woman's Mis. Soc.,	5 00	21 03
Legacies. — Philadelphia, Seth Collins Brace, by Geo. H. Hill, Adm'r,		2,857 50
		2,878 53

MARYLAND.

Baltimore, 1st Cong. ch., 10.60; Y. P. S. C. E. 1st Cong. ch., for work in India, 25,		35 60

NORTH CAROLINA.

Raleigh, Cong. ch.,	3 50	
Southern Pines, 1st Cong. ch., by Mrs. A. M. Foster, Committee,	35 43	
Tryon, Mrs. M. H. Penfield,	100 00	138 93

FLORIDA.

DeLand, Friend,	10 00	
Pomona, Rev. M. C. Welch,	25 00	35 00

LOUISIANA.

New Orleans, University Cong. ch.		3 28

TENNESSEE.

Memphis, Strangers Cong. ch.	18 70	
Nashville, Union ch. of Fiske University, 10; Miss. Society in Fiske University, 12.50,	22 50	41 20

INDIANA.

Elkhart Cong. ch.		5 00

MISSOURI.

New Cambria, 1st Cong. ch.	4 00	
Rockville, Miss Evie Haynes,	1 00	
St. Joseph, Swedish Cong. ch.	7 00	
St. Louis, Fountain Park (3d), Cong. ch., 7.52; Boh. ch., Friends, 2,	9 52	
Springfield, Pilgrim Cong. ch., 2.30; John W. Conkling, 5,	7 30	28 82

OHIO.

Akron, Arlington-st. ch.	3 00	
Ashtabula, Ruth G. Strong,	5 00	
Barnes, Mrs. Rosetta Mentzer,	5 00	
Bellevue, S. W. Boise,	15 00	
Cincinnati, Vine-st. Cong. ch., of which 5 from Willard C. Walton,	6 40	
Cleveland, Euclid-ave. Cong. ch., toward support Rev. H. B. Newell,	58 00	
Hough-ave. Cong. ch.	12 60	
Geneva, 1st Cong. ch.	17 36	
Gomer, Welsh Cong. ch.	29 00	
Hudson, Cong. ch.	10 00	
Medina, Cong. ch., H. L. Loomis, to const. himself H. M.,	100 00	
Oberlin, Mrs. Bertha D. Stover,	10 00	
Saybrook, Cong. ch.	1 00	272 36

ILLINOIS.

Abingdon, Mrs. M. C. Harris,	16 00	
Auburn Park, Union Cong. ch.	60 00	
Aurora, 1st Cong. ch.	40 74	
Big Woods, Church of Christ,	19 00	
Brimfield, Cong. ch.	10 50	
Buda, Mrs. D. Brady,	1 00	
Caledonia Cong. ch.	23 94	
Champaign, Woman's Miss. Soc. 19.30; Friend, 10,	29 30	
Chicago, 1st. Cong. ch, 42.85; Warren-ave. Cong. ch., 10; Christ's Ger. Cong. ch. and Sab. sch., 10; Madison-ave. Cong. ch., 1.50; Mizpah chapel, 6.50; Rev. J. M. Williams, 10; Rev. J. A. Woodhull, 1,	81 85	
Dover, Cong. ch.	65 00	
Dundee, Cong. ch.	5 75	
Joy Prairie, Cong. ch.	75 17	
Polo, Ind. Presb. ch.	27 12	
Princeton, H. C. Cook,	5 00	
Ravenswood, Cong. ch.	71 38	

Rockford, 1st Cong. ch.	80 77	
Roseville, Mr. and Mrs. L. C. Axtell,	200 00	
St. Charles, Rev. and Mrs. G. H. Smith,	10 00	
Shabbona, Cong. ch.	43 48	
Western Springs, Cong. ch.	13 25	
Winnebago, Cong. ch.	10 00	
Wyoming, Friend,	10 00	— 899 25
Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee,		253 48
		1,152 73

MICHIGAN.

Church, A. W. Douglass,	5 00	
Columbus, Rev. Ward I. Hunt, for general work at Shao-wu, care of Rev. J. E. Walker,	5 00	
Grand Blanc, Cong. ch.	10 40	
Highland, Nelson Leonard,	1 00	
Holbrook, Almon Gilbert,	2 00	
Olivet, 1st Cong. ch.	10 00	
Romeo, Cong. ch.	31 13	
Whittaker, Cong. ch.	2 00	
Ypsilanti, Cong. ch.	3 00	— 69 53
Legacies. — Kalamazoo, Emeline A. House, by James M. Davis, Ex'r. add'l,		1,500 00
		1,569 53

WISCONSIN.

Eagle River, Cong. ch.	2 75	
Easton, Cong. ch.	2 64	
Ft. Atkinson, Cong. ch.	8 56	
Fulton, Cong. ch.	4 57	
Jonesville, Cong. ch.	1 82	
La Crosse, Cong. ch.	61 16	
Leeds, Cong. ch.	1 00	
Menasha Cong. ch., 27.69; E. D. Smith, 1,000,	1,027 69	
Menomonie, 1st Cong. ch.	29 18	
Milwaukee, Bohemian ch. and C. E. Society,	4 38	
New Cheshire, Cong. ch.	2 14	
Quincy, Cong. ch.	90	
River Falls, Cong. ch.	23 65	
Spring Valley, 1st Cong. ch.	2 77	
White Creek, Cong. ch.	1 21	
Whitewater, W. Armstrong,	50 00	
Windsor, Cong. ch.	18 74	— 1,243 16
Legacies. — Beloit, Mrs. Ellen B. French, by A. P. Waterman, Ex'r,		1,000 00
		2,243 16

IOWA.

Burlington, Cong. ch.	57 60	
Chester Centre, Cong. ch.	5 00	
Council Bluffs, Nathan P. Dodge,	50 00	
Des Moines, Plymouth, Cong. ch., 138.03; Y. P. S. C. E. of Plymouth Cong. ch., 14; Mrs. H. E. Hyde, 10,	162 03	
Grinnell, No. 1, 14.52; Mrs. J. F. Jamieson, 5,	19 52	
Minden, Cong. ch.	6 00	
Rowan, 1st Cong. ch.	11 22	
Tabor, Cong. ch.	69 08	
Williamsburg, Cong. ch.	11 25	— 391 70

MINNESOTA.

Lake Park, Cong. ch.	4 22	
Minneapolis, Plymouth ch.	70 00	
New Duluth, George W. Keyes,	2 00	
Northfield, Faculty and Students of Carleton College for support of Rev. H. K. Wingate,	174 27	
Rochester, Rev. J. F. Taintor,	15 00	
St. Anthony Park, Cong. ch.	21 50	
Silver Lake, Boh. Free Ref. ch.	26 41	
Wadena, Cong. ch.	20 00	
West Duluth, Mrs. A. Weddell,	15 00	— 348 40

KANSAS.

Alma, Cong. ch.	4 00	
Bradford, C. C. Gardiner,	25 00	
Eleanor, Fred Tangeman,	10 00	
Hiawatha, Cong. ch.	27 50	
Manhattan, 1st Cong. ch.	29 44	
Onaga, Cong. ch.	5 50	
Osawatomie, Cong. ch.	7 00	— 108 44
Legacies. — Manhattan, Mrs. Martha D. Haines, by Mrs. Emma H. Bowen, Ex'x,		25 00
		133 44

NEBRASKA.

Culbertson, Mrs. E. F. Giles, 50; Walter N. Giles, 25,	75 00	
Grant, G. W. and Mrs. C. D. Knapp,	5 00	
Rokeby, Cong. ch.	4 00	
Steele City, Cong. ch.	8 00	— 92 00

CALIFORNIA.

Alameda, Mr. and Mrs. L. B. Goldthwaite,	10 00	
Cottonwood, Cong. ch., 3.60; Woman's Mis. Soc., 4.55,	8 15	
Highland, Cong. ch.	10 00	
Lodi, Cong. ch.	8 00	
Pasadena, 1st Cong. ch.	78 20	
Petaluma, Cong. ch.	9 20	
Pomona, Mrs. L. H. Page,	100 00	
San Diego, H. Sheldon,	25 00	
Suisun, Cong. ch.	7 45	
Whittier, Plymouth,	8 00	— 264 00

OREGON.

Hillsboro, Cong. ch.	2 50	
Mink, German Cong. ch.	10 00	— 12 50
Legacies. — Clackamas Co., Samuel Shepherd,		281 25
		293 75

COLORADO.

Denver, Overland Mission Field,	5 00

WASHINGTON.

Ballard, German Cong. ch.	4 60	
Ellensburg, Cong. ch.	1 00	
Walla Walla, 1st Cong. ch., Women's Mis. Soc.	10 00	— 15 60

NORTH DAKOTA.

Kulm, German Cong. ch., toward support Rev. G. E. Albrecht,	15 00

SOUTH DAKOTA.

Drakola, Cong. ch.	10 00	
Eureka, Rev. and Mrs. Henry Hetzler,	5 00	
Frankfort, Cong. ch.	2 00	
Millbank, Augusta D. Hall,	1 00	— 18 00

MONTANA.

Norris, C. C. Fuller,	10 00

DOMINION OF CANADA.

Montreal, David Currie,	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ponape and Other Micronesian Islands. — Through Miss Foss,	88 65	
South Africa. — Wellington, Annie M. Wells,	20 00	— 108 65

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.* 20 00
For several missions in part, 11,611 07
For salary Rev. W. M. Zumbo, 5 00 —11,636 07

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,600 00

MISSION SCHOOL ENTERPRISE.

Maine.—Deer Isle, Y. P. S. C. E., 2; Fryeburg, Saco Valley Local Union C. E., 2; Lebanon, Y. P. S. C. E., 1.22; Lewiston, Y. P. S. C. E., Pine-st., 5; Portland, Y. P. S. C. E. of Seaman's Bethel ch., 2, 12 22

New Hampshire.—Conway, Y. P. S. C. E., 1.50; Kensington, Y. P. S. C. E., 5; Orfordville, Y. P. S. C. E., 2; Rye, Y. P. S. C. E., for student in India, 10, 18 50

Vermont.—Barton, Y. P. S. C. E., 5; Brattleboro, Y. P. S. C. E. of Center, 5: Springfield, Jun. C. E. S. of 1st Cong. ch., for Shansi, 5, 15 00

Massachusetts.—Agawam, Y. P. S. C. E., 15; Blandford, Y. P. S. C. E., 1st Cong. ch., 2; Cambridge, Sab. sch. of Shepard ch., 22.52; Cambridgeport, Y. P. S. C. E. Pilgrim Cong. ch., 10; Chelsea, Sab. sch., 1st Cong. ch., Miss James' class, 7; Dudley, Y. P. S. C. E., 4; Dunstable, Y. P. S. C. E., 5; Groton, Y. P. S. C. E. of Union Cong. ch., 10; Harvard, Y. P. S. C. E., 10; Holyoke, Y. P. S. C. E. of 1st Cong. ch., 5; Marion, Sab. sch., 1.34; Newton, Sab. sch. Eliot Cong. ch., 45.48; North Leominster, Y. P. S. C. E., 2; Oakham, Y. P. S. C. E., .75; Pittsfield, South Cong. Sab. sch., 18.50; Rutland, Y. P. S. C. E. of 1st Cong. ch., 10; Shrewsbury, Sab. sch., 10.17; Springfield, Y. P. S. C. E. of Olivet Cong. ch., 22; Taunton, Jun. Y. P. S. C. E. of Union ch., 2.28; Tewksbury, Sab. sch., 5; Waltham, Y. P. S. C. E., 10; Worcester, Y. P. S. C. E. of Piedmont ch., 10, 228 04

Connecticut.—Groton, Y. P. S. C. E., for student in Adams, Zulu Mission, 30; Norwich, Young People's Union of Broadway Cong. ch., 25; Plantsville, Sab. sch., 4.81; Somersville, Y. P. S. C. E., 13.29; Terryville, Y. P. S. C. E., 15; Westport, Saugatuck, Cong. Sab. sch., 2.42; Windsor Locks, Y. P. S. C. E., 25, 115 52

New York.—Brooklyn, Central Cong. Sab. sch., 54; Y. P. S. C. E. of Lewis-ave Cong. ch., for school at Inghok and to constitute Rev. M. P. Welcher, H. M., 50; Buffalo, Sab. sch. Fitch Memorial, a class, 7.50; Java, Y. P. S. C. E., 3.10; New York, Olivet Sab. sch., 50; Mount Hope Cong. Sab. sch., 12; Y. P. S. C. E. of Forest-ave. Cong. ch., 10; Sherburne, Sab. sch., 20.37, 206 97

Florida.—Daytona, Y. P. S. C. E., 5 00

Missouri.—Republic, Sab. sch., 1st Cong. ch., 7 00

Ohio.—Cleveland, Y. P. S. C. E. of Jones-ave., Welsh Cong. ch., 3; Garrettsville, Y. P. S. C. E., 5, 8 00

Illinois.—Caledonia, Sab. sch., 5.66; Y. P. S. C. E., 7; Jun. Y. P. S. C. E., 1.58; Chicago, Mizpah chapel Sab. sch., 3; Y. P. S. C. E. of Mizpah chapel, 3.10; Jun. Y. P. S. C. E. of Mizpah chapel, 2.40; Y. P. S. C. E. of Berea Cong. ch., 2; Oak Park, Y. P. S. C. E. of Forest-ave. Cong. ch., 3; Sterling, Jun. Y. P. S. C. E. of 1st Cong. ch., 2, 29 74

Michigan.—Cadillac, Y. P. S. C. E., 15; Lacey, Y. P. S. C. E., 2; Omena, Y. P. S. C. E., 3; St. Joseph, Y. P. S. C. E. of 1st Cong. ch., 5, 25 00

Wisconsin.—Rosendale, Y. P. S. C. E. 1 87

Iowa.—Belmond, Sab. sch., 1.80; Cherokee, Jun. Y. P. S. C. E., 5; Grinnell, Y. P. S. C. E., 5, 11 80

Kansas.—Ford City, Y. P. S. C. E., .55; Wabaunsee, Y. P. S. C. E., 1.65, 2 20

Nebraska.—Waverly, Y. P. S. C. E., 1 00

California.—Highlands, Sab. sch., 5.78; Redwood, Jun. Y. P. S. C. E., 5, 10 78

Washington.—Snohomish, Y. P. S. C. E. of 1st Cong. ch. 2 00

Colorado.—Eaton, Y. P. S. C. E. of 1st Cong. ch. 5 00

Utah.—Salt Lake City, Y. P. S. C. E. of Phillips Cong. ch., 4.30; Jun. do., 1.50, 5 80

711 44

MICRONESIAN NAVY.

Maine.—Bangor, Hammond-st. Cong. ch. Sab. sch., 10.50; Woodfords, Sab. sch., Prim. Dept., 2.30, 12 80

New Hampshire.—Bennington, Cong. Sab. sch., 5; Haverhill, Cong. Sab. sch., 10, 15 00

Vermont.—East St. Johnsbury Cong. Sab. sch., 7.19; Thetford, Cong. Sab. sch., 3, 10 19

Massachusetts.—Ballardvale, Union Sab. sch., 10; Chelmsford, Central Cong. Sab. sch., 10; Cliftondale, Cong. Sab. sch., 10; Nantucket, Cong. Sab. sch., First ch., 10; Salem, Crombie-st. Sab. sch., 10; South Framingham, Grace Sab. sch., 14.76; West Brookfield, Cong. Sab. sch., 10; Wrentham, 1st Cong. ch., 5, 79 76

Connecticut.—Bloomfield, Cong. Sab. sch., .50; Hartford, Center Cong. Sab. sch., 40; New Britain, South Cong. Sab. sch., 32.87; Wapping, Cong. Sab. sch., 13.77; West Haven, 1st Cong. Sab. sch., 1.10, 88 24

New York.—Mount Vernon, 1st Cong. ch. 10 00

New Jersey.—Plainfield, Y. P. S. C. E. 20 00

Tennessee.—Nashville, Sab. sch. of Fiske University, 10 00

Ohio.—Johnston, Cong. Sab. sch. 1 75

Illinois.—Chicago, 1st Cong. Sab. sch. 9 23

Iowa.—Larchwood, Cong. Sab. sch. 7 35

Minnesota.—Minneapolis, Oak Park Cong. Sab. sch. 3 50

California.—Alameda, 1st Cong. Sab. sch. 10 91

278 73

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois.—Caledonia, Y. P. S. C. E., 3, for Larkin Fund; Chandlerville, do., for do., 10; Chicago, Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 15; Chicago, Y. P. S. C. E., California-ave. Cong. ch., for do., 12.50; Chicago, Y. P. S. C. E. of Forest-vale Cong. ch., for do., 5; Crystal Lake, Y. P. S. C. E., for do., 5; Dongola, do., for do., 3; Harvey, do., for do., 4.50; Millburn, do., for do., 5, 63 00

Wisconsin.—Nekoosa, Y. P. S. C. E., for Olds Fund, 2.64; Sheboygan, do., for do., 10; Union Grove, do., for do., 5; Whitewater, do., for do., 5, 22 64

Michigan.—Ann Arbor, Y. P. S. C. E., for Lee Fund, 10; Bellaire, do., for do., 5; Detroit, Y. P. S. C. E. of Fort-st. Cong. ch., for do., 3; Hancock, Y. P. S. C. E., for do., 10; Northport, do., for do., 5, 33 00

Kansas.—Almena, Y. P. S. C. E., for Bates Fund, 4; Arkansas City, do., for do., 12; Independence, do., for do., 1.50; Pant Teg, do., for do., 4, 21 50

IOWA. — Clear Lake, Y. P. S. C. E., for White Fund, 5; Dubuque, do. of 1st Cong. ch., for do., 10; Nashua, do., for do., 8; Ottumwa, do. of 2d Cong. ch., for do., 3.50; Sioux City, do. of 1st Cong. ch., for do., 5, 31 50

MINNESOTA. — Marshall, do., for do., 5; Paynesville, do., for do., 2.50; Stillwater, do., for do., 3; Wabasha, do., for do., 5; West Dora, do., for do., 4.09, 19 59

NEBRASKA. — Alma, Y. P. S. C. E., for Bates Fund, 5; Columbus, do., for do., 9.20; Friend, do., for do., 7; Norfolk, do., for do., 4.28; Plymouth, Jun. Y. P. S. C. E., for do., .37; Santee Agency, Y. P. S. C. E., Pilgrim Cong. ch., for Albrecht Fund, 14, 39 85

231 08

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS. — Boston, Rev. G. H. Flint, 10; Brookline, C. A. Hopkins, 1,000; Chelsea, Central Cong. ch., Friend, 1; Fall River, Rev. P. W. Lyman, 10; Lincoln, Friend, 2, 1,023 00

CONNECTICUT. — Wallingford, W. H. Newton, 5; Fairfield, Y. P. S. C. E., 10, 15 00

NEW YORK. — Binghamton, Rev. Willard B. Thorp, 10 00

NEW JERSEY. — East Orange, Miss A. Pierson, 5 00

WISCONSIN. — Beloit, 1st Cong. ch. 10 00

1,063 00

From the AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York,

Treasurer.

Income of the Avery Fund for missionary work in Africa, 2,344 66

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT. — Salisbury, Y. P. S. C. E., for native preacher, Madura, 10; St. Johnsbury, Cong. Sab. sch., for work care Rev. H. N. Barnum, 51, 61 00

MASSACHUSETTS. — Arlington, Ladies' Foreign Miss. Soc., for use of Mrs. D. S. Herrick, 10; Dorchester, Extra Cent-a-day Band, 2d Cong.ch., for pupil, care Dr. F.C. Wellman, 10; Roxbury, Highland Cong. Sab. sch., for use of Mrs. J. H. Pettee, 7.62; Dedham, M. C. B., for work, care H. N. Barnum, 100; East Northfield, Y. W. C. A. of Northfield Seminary, for work of Miss Nellie N. Russell, 25, for Miss Fidelia Phelps, 25, for pupil (boy), care Rev. J. S. Chandler, 25; Lawrence, South Cong. ch. Miss. Aux., for Ordoo Greek ch., 2; Malden, Mrs. Ellen M. Wellman, for Dnynodya, 100, Mrs. Mary E. Belcher, for memorial window in Ordoo, 5; Maynard, Mrs. L. Maynard, for use of Miss C. Shattuck, 10; Springfield, Chinese Sab. sch., for school work, care Mrs. C. A. Nelson, 25; Williamstown, Williams College, for work, care Rev. G. T. Washburn, 457.50; Winchester, Mission Union, for Reading Room in Salonica, care Rev. J. H. House, 25, 827 12

CONNECTICUT. — Bristol, Cong. Sab. sch., for Lincoln Hall, Foochow, 50; Farmington, Hearty Workers Circle King's Daughters, Cong. ch., for pupil Yozgat, 5; Hartford, Asylum Hill, Cong. ch. Friday Evening Club, for native preacher, care Rev. W. S. Ament, 30; Southport, Friend, for work, care Rev. R. Winsor, 200; do. for do., care Rev. H. C. Hazen, 200, 485 00

NEW YORK. — Amenia, Mrs. Sarah L. Woodin, for work, care Dr. H. N. Kinnear, 8; Angola, Miss A. H. Ames, for scholarship Anatolia College, 5; Brooklyn Friends, by Eugenie P. Kelley, for pupil, care Rev. C. D. Ussher, 25; New York, Edward W. Peet, balance for Miss Mary E. Cook Room, 25; Poughkeepsie, 1st Cong. ch., Mrs. Jane Weaver, for use of Rev. A. N. Andrus, 50c; Syracuse, South-ave., ch., Primary Dept. Sab. sch., for the Ireland Home, care Mrs. J. C. Dorward, 4.25, 67 75

PENNSYLVANIA. — Harrisburg, "Good Cheer" for work, care Rev. W. M. Stover, 12 00

KENTUCKY. — Berea, Sab. sch. of 1st Church of Christ, for work in North China, 19 26

MISSOURI. — La Belle, H. B. Yacoubi, for work at Albistan, 30 00

OHIO. — Akron, Miss Pauline B. Monroe, 2, Miss A. Estep, 1, Miss A. Brouse, 1, Mrs. Monroe, 1, all for house for Rev. G. L. Williams; Oberlin, Student Volunteers for house for Rev. G. L. Williams, 148.11, 153 11

ILLINOIS. — Chicago, Dr. D. K. Pearsons, for two rooms in Lincoln Hall, Foochow, Mrs. Mary L. Chapin and Mrs. Betsey C. Chapin, 100; Junior C. E. of Puritan, Cong. ch., for native worker, care Rev. R. Winsor, 9; Y. P. S. C. E. of do., for do., 5; sale of curios for work, Miss Ida Mellinger, 1.75, 115 75

MICHIGAN. — Grand Rapids, Friend, for work at Marash, 38.38; Friend for Emily Ament Mem. school, 50; Friend, for work at Gedik Pasha, 50, 138 38

NEBRASKA. — Shickley Union Y.P.S.C.E., for work, care Rev. W. C. Dewey, 2 50

CALIFORNIA. — Mills College, Mrs. C. T. Mills, for use of Rev. R. C. Hastings, 10 00

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For Adana Girls' School debt for 1897,	82 10	— 122 10
		2,442 62
Donations received in June,		43,955 64
Legacies received in June,		7,845 19
		51,800 83

Total from September 1, 1897, to June 30, 1898: Donations, $371,519 16; Legacies, $135,595.37 = $507,014.53.

For Young People.

SUPERSTITION IN AFRICA.

BY MRS. EMMA D. WOODSIDE, OF SAKANJIMBA, WEST AFRICA.

"The Dark Continent," "Darkest Africa," "Haunted Africa," "The home of witchcraft and superstition,"— these are a few of the phrases used in reference to that unfortunate country. *Unfortunate*, do we say? Yet it was the continent that sheltered the infant Saviour in time of danger. We often

KAMONDONGO STATION AND MISSION OX.

find ourselves asking the question, Is it God's purpose to forever leave Africa in the clutches of the Evil One? It cannot be. Indeed, we already see signs of deliverance; a new and brighter day is beginning to dawn.

Let me tell you of some of the superstitious beliefs that have come under our observation during our residence in Africa. Prior to our life there, we had a faint idea of the meaning of that term, for had we not known strange superstitions among the uneducated classes of our own race, even among Christians? For instance, the notion about haunted houses, the objection to moving, or commencing a new piece of work on Friday, the turning of a clock or mirror to the wall in case of death in the family, and many other foolish

fancies. But to find a people whose very life is rooted and grounded in superstition was to us a new and sad experience.

The religion of the African, so far as we are acquainted with him, and if it can be called a religion, is a superstitious fear. Innumerable are the charms worn upon the person or kept in house or village to give protection and to ward off evil and misfortune of every conceivable kind. Witchcraft exerts a powerful influence upon the life. A witch doctor professes to be able, by means of his charms, to consult spirits and divine mysteries. In witchcraft there are two classes of practitioners: witches themselves, men and women who know how to make and to use medicines and charms, and the "witch doctor," who is called in for everything, not only when a person is bewitched, but when accidents occur or crops fail; in fact, in all emergencies. The stock in trade of a witch doctor is a basketful of horns, gourds, skins, images, bones, etc.

I once witnessed the performances of a witch doctor in one of my visits among the villages. The chief of the country was sick and the doctor was giving him a massage treatment. By sleight of hand he seemed to draw from the patient's side chicken's claws, feathers, bones, sticks, pebbles, etc. Some witch, it was supposed, had caused these things to grow in the man's body, with intent to kill. It was evident to the astonished crowd which had gathered around that their king would probably get well, now that these things were removed. The doctor's bill was promptly paid, a thousand balls of rubber, ten pieces of cloth, and a large pig. An ox was slaughtered and a beer-drink indulged in, to celebrate the occasion and to appease any offended spirit.

Africans believe that "an ounce of prevention is worth a pound of cure," although they do not have that proverb in just those words. It is for prevention that charms are worn. If a person is cautious he will provide himself with a charm to hold in his hand while he sleeps, and then when the witches come in the dark night and wrest open the door and throw some powdered stuff on the fire to keep him asleep, he will awake and be safe.

While living at Bailundu I was at one time teaching school at the king's village. It was my custom to ring a small hand bell to call the children together. One day as I approached the village I was met by a messenger who informed me that the king wished to see me. I immediately proceeded to his Majesty's apartments, wondering what this summons could mean. He sat in his accustomed place on a great flat stone by the gate of the courtyard, surrounded by several of the old "men of state." After a friendly greeting he said to me, "Ondona, you must not ring that bell any more. We think it is keeping off the rain. It doesn't rain and the corn is drying up, and if the corn crop fails we'll have to sit in hunger next year." To illustrate his meaning he drew in his breath, clasped his stomach in his hands to represent a starving condition, and said, "This is the way we shall look, Ondona."

I tried in vain to persuade him that it was not in my power or that of any other person to prevent rain. I promised, however, to leave my bell at home in the future. Several days passed and still no rain, and a new cause for its non-appearance had to be sought. It was discovered to be in the dilapidated condition of the kings' graves. Each grave has a little grass-thatched roof

over it, to protect it from rain. These roofs had become old and leaky and the spirits of the offended royal ancestors were supposed to be keeping off the rain until the graves were repaired. Consequently a day was set apart and all the men of the village and surrounding country were ordered to gather sticks and grass, and re-thatch the graves.

Again days passed and no rain. Then a great spirit-feast was declared. Oxen were slaughtered, great quantities of beer brewed, and the whole country gathered at the capital, where they had several days of feasting and carousing, until many were so wrought upon by excitement and passion that they seemed possessed by demons. Old men and women, bowed with age and stiff with

GRAVES OF KINGS OF BIHE.

rheumatism, leaped and danced and whirled like nimble youth. Drums were beaten and the rain doctors were busy whistling and waving their wands, trying to induce the clouds to come in their direction. Shortly after this performance, in the course of twenty-four hours, the rain fell in copious showers and the country was jubilant over the success in "bringing rain."

We were having a house built at one time at the beginning of the rainy season. The rains were tardy in coming, and the people conceived the idea that we were holding off the rain until the house was thatched. Whereupon some of the men fell to work cutting and carrying grass so that the house could be completed in shorter time. And then they demanded that the rain be allowed to fall.

Early one morning a man came to our house and told my husband that some one had been stealing things from him, and he wished him to divine who it was. He brought a piece of wax to pay for the information. My husband

told him that neither he nor any other man could tell by divining who the thief was. The man looked into his face and blandly replied, "Wa kemba," (You lie!)

It is not strange that they should believe that the white man possesses magic power. He who has so many curious objects and can do things that

NATIVES OF BIHE.

they never dreamed of doing, why should he not be able to do at least as wonderful things as their own people? May we be helped in showing these superstitious people that there is a God in heaven who loves them and is seeking to save them from their sins, so that they will no longer believe the foolish things that their rain doctors tell them. There is a better day coming for these children of Africa.

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